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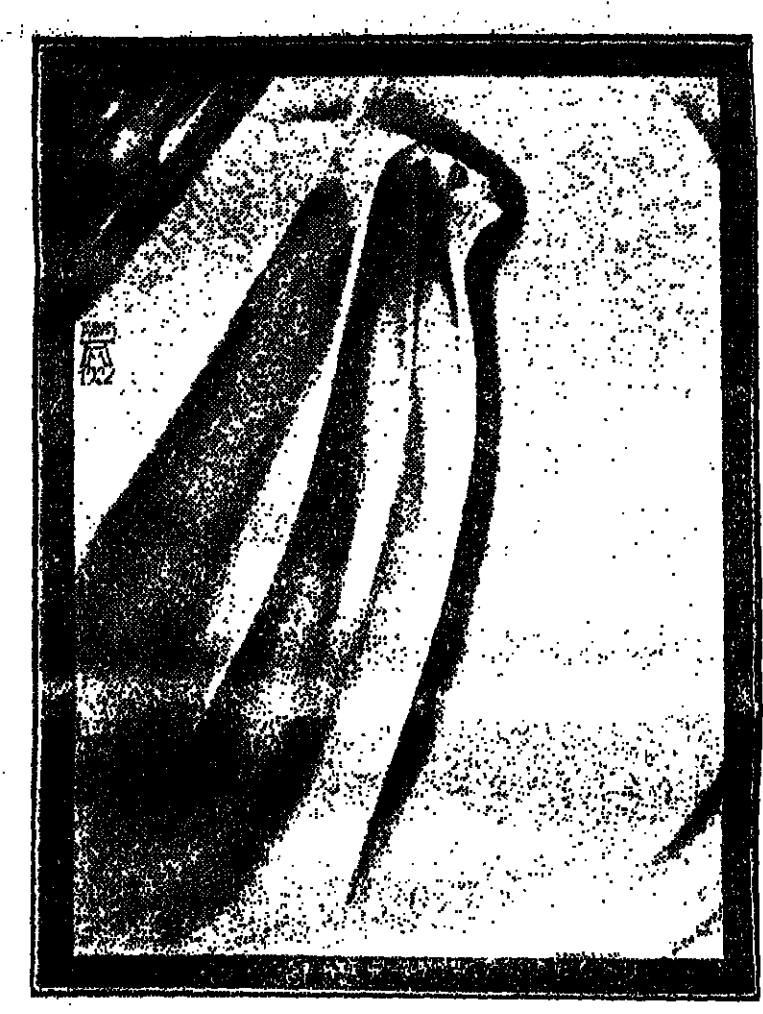
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THE TIMES LITERARY SUPPLEMENT

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Oxford University Press

V. L. ALLEN: *Social Analysis: A Marxist Critique and Alternative* 316pp. London, 16.95 (paperback, £4.95).

NICOS POUANTZAS: *Classes in Contemporary Capitalism* 336pp. New Left Books, £7.

ALAN SWINGWOOD: *Marx and Modern Social Theory* 248pp. Macmillan, £6.95 (paperback, £2.95).

What does it mean for a Western European sociologist in 1975 to describe himself as a Marxist? In one sense, there is hardly a sociologist in the world who is not a Marxist—who would not accept, that is, the propositions that men make their own history but not as they please, that ideology is conditioned by social structure, and that to understand the workings of any society it is necessary to understand how the form of social organization relates to its stage of economic development. In another sense, there are very few sociologists who would claim for Marx's writings an authority which sets them above criticism altogether or which maintains that his theories can be applied without modification to situations and events of a kind which he could not possibly have envisaged a century in advance: this is the type of Marxist to whom V. L. Allen implicitly refers when he goes on to say that to emphasize that "there is nothing of a biblical or quasi-biblical status about Marx's work". But in between these two extremes there are, as there have been ever since Marx's own lifetime, sociologists whose adoption of the label "Marxist" signifies their conviction that for all the criticisms which have been levelled against them, Marx's theories are more right than wrong, and that for all the research adduced in support of "conventional" or "bourgeois" sociology, its theories are more wrong than right.

To analyse the grounds of this conviction, however, requires first of all an answer to the question: right and wrong in what sense? This question has history of its own which likewise goes back to Marx's lifetime. But it has been given additional point by the developments which have taken place in the course of the twentieth century with the philosophy of science itself. It will no longer do to dismiss Marxism or any other would-be scientific theory simply on the grounds that one or more of the predictions derivable from it appear not to have been borne out by events or that one or more of its basic propositions are not testable even in principle. To admit, as Nicos Poulantzas does in *Classes in Contemporary Capitalism*, that "periodization of the stages of capitalism" directly involves a whole series of epistemological assumptions, or, as V. L. Allen, in *Social Analysis*, that "explanation of qualitative change" in terms of dialectical materialism "does not exclude other explanations" is not to undermine the claims on behalf of Marxist sociology which these authors are concerned to advance. It is merely to make explicit the considerations which apply no less to any theory of equal generality, including the theories of those sciences which have progressed far further than the sciences of man; and it is thereby to ask of their critics a degree of sobriety which may be no less difficult among so-called "naïve falsificationists" than among so-called "vulgar Marxists".

Yet this line of argument, too, can cut both ways. If it serves to bolster the defences of Marxist sociology against some, at any rate, of its critics, it serves also to bolster the defences of "conventional" empirical sociology against some of the criticisms of Marxists. To both Professor Allen and Mr Poulantzas, "empiricism" is a term of opprobrium, the severest of the theories which they take to be in error. It is no longer held by more than a minority of "conventional" sociologists, almost all of whom would

by now readily agree with Professor Allen that "the denial of the use of theory is itself a theoretical position". It is not as though either he or Mr Poulantzas is seeking to take refuge in the claim that the terms "true" and "false" as applied to propositions within Marxist sociology should be understood to mean "true-for-Marxists" and "false-for-Marxists" only. Professor Allen does at one point invoke Thomas S. Kuhn's notion of a "paradigm" in such a way that he seems to be doing just that, but in the point clearly when he writes that "the strength of the Marxist belief in the triumph of the free development of all men depends not on the strength of Marx's hope for it but on the assumed correctness of the analysis that this is indeed where historical development eventually leads mankind". Mr Poulantzas does not make any similar statement quite as forthrightly as this. But when he uses such phrases as "objective conditions" or "the historic effect of the class struggle" he makes it plain that he believes no less firmly than Professor Allen that certain demonstrable changes have taken place and will take place in the structure of capitalist societies because and only because certain demonstrable conditions hold, however much "bourgeois" sociologists may like to think otherwise. There can thus be no question that it is both legitimate and desirable in their own terms that their claims for Marxist sociology should be assessed by the same standards as "conventional" sociology.

How else, indeed, is the superiority of the Marxist alternative to be made plain? It may turn out that the assessment cannot, or cannot yet be definitive. But the question which have as far as possible to be answered if any assessment is to be made at all are questions whose force and relevance are in no way diminished by the revisions forced by more recent philosophy of science. We have still to ask whether Marxist sociology so defines its theoretical constructs as to immunize its hypotheses from disconfirming evidence, or whether it implies the truth of counterfactual conditions which there is reason to suppose would not in fact hold; whether it can plausibly be applied to all capitalist societies, or only to some, or only in part; and whether its fundamental presuppositions are in any way wholly incompatible with those of "bourgeois" sociology or whether differences of terminology may mask a broader area of agreement than either Marxist sociologists or their "conventional" critics are disposed to acknowledge.

Directly to compare the two books by Allen and Poulantzas is to be struck at once by three contrasts. The first is a contrast of styles. Mr Poulantzas writes within a Continental tradition in which generality of abstraction is prized more highly than clarity of expression; Professor Allen, despite finding in his experience that "France... the place to discuss developments in Marxist theory" writes within an Anglo-Saxon tradition in which the writings of social researchers are expected to be straightforwardly intelligible, matter-of-fact and down-to-earth.

The second contrast is in their choice of enemies. Mr Poulantzas's criticisms of other writers are directed largely against American sociologists, subjecting organization theory. The third contrast is in their immediate subject-matter. Mr Poulantzas is concerned with the changes occurring within the French petty bourgeoisie under monopoly capitalism and with the way in which the ideas of this class are determined by its location in the social division of labour. Professor Allen is concerned with industrial relations as such, with the nature of the fundamental contradictions in capitalist society and with the consequences to which these may be expected to lead. But underlying these contrasts there is a fundamental agreement on both doctrine and method. They perhaps differ marginally in the way they take of the "contradictions" of capitalism: to Mr Poulantzas these seem to consist in clashes of interest between classes or fractions of classes, whereas to Professor Allen they consist rather in the unintended and ultimately self-defeating consequences of the actions of the members and acolytes of the bourgeoisie. But to both, the fundamental and irreconcilable conflict between capitalist societies is that between the buyers of labour power and the sellers of it, whose exploitation surplus value in Marx's sense is generated, and to both it is the structural and ideological transformation resulting from this conflict which guarantees the collapse and overthrow of the capitalist system.

This said, it is surprising how much of both books, and particularly of Professor Allen's, can be accepted by Marxist and non-Marxist sociologists alike. As I have suggested already, Professor Allen's attacks on "empiricism" have by now a slightly dated air, and the American organization theorists of the 1950s and 1960s no longer enjoy so unchallenged a reputation or so widespread an influence as they may have done when he first came to formulate his disagreement with them. This is not to say that his more aggressive aside will command assent from those who are not already of his persuasion. But these asides are for the most part irrelevant to the substance of his argument, and he asserts, for example, that "the underlying mind is not a feature of contemporary sociology" he merely invokes an equally pointless rejoinder about blinkered Marxists who know all the answers before they start; and yet he defends the likely reactions of "ordinary people" in order to convict a well-known "conventional" sociologist of "gross distortion of reality", this has no more bearing on the rightness or wrongness of his own analysis than would a remark to the effect that "ordinary" capitalists regard Marxist sociologists' descriptions of their behaviour as a "gross distortion of reality" too.

In fact, several of the main propositions for which Professor Allen sets out to argue are much less controversial than he would suggest. No sociologist need agree with him that the following statements, which I quote in Professor Allen's own words: "organizations are causally related to their previous states and to their hidden and observable features of their environments"; "the selling of labour power implies the presence of freedom to sell, mechanism by which it can be priced and the presence of potential buyers and necessary condition for a particular business organization consists of that part of the commodity market in which it operates for that is the environment in which the organization exists"; "so long as people are thinking beings there must be ideas about their behaviour. There can never be an ideologically free situation"; "in the absence of new markets, an increase in the capacity to produce results in larger and subsequently fewer production units, hence there is a perpetual tendency towards increasing the degree of monopoly"; "historical development proceeds in a manner which ensures that pressures for movement are continuous and inexorable" (and which "stability is a state of obstructed change"); if they stand, these statements could well lead the uncommitted reader to wonder what, if this is all there is to it, distinguishes Marxist sociology from common sense.

There is, of course, more to it. But if the most distinctive terms of Marxist sociology are not, and cannot be expected to be, directly testable, how are we to specify what exactly it consists of? One such term, to which both Professor Allen and Mr Poulantzas subscribe, is the labour theory of value. But neither sets out, or even tries to set out, precisely and in detail what are the consequences for a sociology of capitalism of accepting or rejecting it and the concept of exploitation derived from it.

Any theory of value, from the physiocratic conception of it as arising in its fundamental form only in transactions with the land itself to the neoclassical conception of it as arising through marginal utility to the purchaser, rests on some non-empirical, or if you like metaphysical, assumptions. But like metaphysical assumptions, it is explained by a labour theory of value than any other? There need be no dispute that if allocation of labour through the market is a defining characteristic of capitalism, then the relation of employer to employee in capitalist society can legitimately be described as a purchase and sale of labour power, and that the capitalist class, as a whole, is a class whose exploitation surplus value in Marx's sense is generated, and to both it is the structural and ideological transformation resulting from this conflict which guarantees the collapse and overthrow of the capitalist system.

The same familiar sorts of questions are raised about Professor Allen's claim that the "principal hypothesis in materialism"—that is, the hypothesis (or rather, presupposition) that "economic factors are the primary, not just ultimate, determinants of social behaviour"—is not a feature of contemporary sociology. There is no possible way of directly testing this against the facts of reality, and so the hypothesis is more important than that it is not in dispute. But Marxist sociology cannot claim to give a better account of them than "conventional" sociology if it turns out that what has been assumed to apply only to capitalist societies in fact applies to industrial societies in general—whether capitalist, socialist, fascist or anything else—in all of which labour is alienated by the mode of production, conflicts of interest arise between workers differently located in the social division of labour, power (including power to determine what prices are paid to workers for their labour) is very unequally

distributed, and the decisions of those responsible for allocating the economic surplus continue to be made in unintended, self-defeating and socially divisive consequences. I am not suggesting that Professor Allen and Mr Poulantzas should be required to specify what evidence, if any, could ever count for them as unequivocal confirmation of the fundamental tenets of Marxism. They could fairly reply that the question is in principle unanswerable and can in any event be turned to equal effect against "conventional" sociologists. But perhaps it will serve a more constructive purpose to put the question the other way round, and ask: what evidence, if any, would persuade "conventional" sociologists that Professor Allen and Mr Poulantzas are, after all, right? To this it seems to me, the answer lies somewhere in the comparative history of whatever industrial societies are demonstrably capitalist in terms of the stipulated definition. There is, of course, a complication which can be introduced in the form of borderline cases. What, for instance, are we to say about societies in which the workings of the market are more or less directly controlled by the central government but a part of the economy is permitted to remain in private hands? But it may well be that the argument can more effectively be advanced from the standpoint of Marxist and "conventional" sociologists alike, if the examples deliberately chosen are those societies for which the extantations of the two are most widely at variance.

There are enough industrial societies which can be agreed to be "capitalist" for meaningful comparisons to be made between them; and it is clear enough what would count for them as a transition to socialism—broadly, take it, the replacement of a labour market by a command economy and the replacement of a multiparty system by the rule of a single party claiming to act as the embodiment of the collective interest of the working class—different accounts of how it might or might not come about to be appraised by way of contrast with each other.

It may seem that to lay stress in this way on the importance of international comparison is to add the argument against Mr Poulantzas, who apart from some general remarks about the functions for American capitalism of the export of capital to Europe is concerned exclusively with the single case of France. It is true that Marx himself, arguing from England as the paradigm, addressed the German readers of *Capital* with the tag "deutsche Verhältnisse". But he would surely be blamed if some of his phrases about "the day of reckoning" and "increasing contradictions" strike them as having something of a ritual air. Mr Poulantzas might reply that what he is doing is merely to reaffirm the commonality of theory with praxis. But re-

ally, class ideologies. The difficulty, however, that the claim depends not just on empirical evidence of conflict but on the sense, to be given to Professor Allen's "direct" and "permanent" and Mr Poulantzas's "basic" and "real".

No advanced capitalist society has yet been transformed through class conflict into a socialist society in the way that Professor Allen and Mr Poulantzas believe that all capitalist societies must be. The two most advanced capitalist societies to have been transformed into socialist societies are East Germany and Czechoslovakia. But I do not suppose that either Professor Allen or Mr Poulantzas would dispute that a necessary and, in the event, contingently sufficient condition of the transformation was furnished by Soviet military power. This does not show that Professor Allen is bound to be wrong about Britain, or Mr Poulantzas about France. But it does make it harder to know how to estimate the chances of their being right.

There is no lack of empirical evidence for "contradictions" in capitalist societies in both Professor Allen's and Mr Poulantzas's senses; and there is every reason to suppose that in the course of time they will undergo changes no less profound and even dramatic than they have done in the past. But how is Marxist sociology to vindicate its claim that the way in which these changes come about will be determined by the "prime contradiction", as Professor Allen calls it, between the forces and the relations of production? It will be no advance in social theory if these terms are going to be used merely to redescribe in retrospect whatever turns out to have taken place.

Somewhat, they have to be seen actually to explain why it is that what happens when it does in one capitalist society and not another could in principle, and with hindsight, have been predicted to be so. Likewise, these terms will have to be seen to clarify, rather than obscure, the differences between the "contradictions" which are visible in capitalist societies and those which are equally visible in socialist industrial societies. That there are fundamental differences between socialist and capitalist societies is not in dispute. But Marxist sociology cannot claim to give a better account of them than "conventional" sociology if it turns out that what has been assumed to apply only to capitalist societies in fact applies to industrial societies in general—whether capitalist, socialist, fascist or anything else—in all of which labour is alienated by the mode of production, conflicts of interest arise between workers differently located in the social division of labour, power (including power to determine what prices are paid to workers for their labour) is very unequally

distributed, and the decisions of those responsible for allocating the economic surplus continue to be made in unintended, self-defeating and socially divisive consequences.

I am not suggesting that Professor Allen and Mr Poulantzas should be required to specify what evidence, if any, could ever count for them as unequivocal confirmation of the fundamental tenets of Marxism. They could fairly reply that the question is in principle unanswerable and can in any event be turned to equal effect against "conventional" sociologists. But perhaps it will serve a more constructive purpose to put the question the other way round, and ask: what evidence, if any, would persuade "conventional" sociologists that Professor Allen and Mr Poulantzas are, after all, right? To this it seems to me, the answer lies somewhere in the comparative history of whatever industrial societies are demonstrably capitalist in terms of the stipulated definition. There is, of course, a complication which can be introduced in the form of borderline cases. What, for instance, are we to say about societies in which the workings of the market are more or less directly controlled by the central government but a part of the economy is permitted to remain in private hands? But it may well be that the argument can more effectively be advanced from the standpoint of Marxist and "conventional" sociologists alike, if the examples deliberately chosen are those societies for which the extantations of the two are most widely at variance.

There are enough industrial societies which can be agreed to be "capitalist" for meaningful comparisons to be made between them; and it is clear enough what would count for them as a transition to socialism—broadly, take it, the replacement of a labour market by a command economy and the replacement of a multiparty system by the rule of a single party claiming to act as the embodiment of the collective interest of the working class—different accounts of how it might or might not come about to be appraised by way of contrast with each other.

It may seem that to lay stress in this way on the importance of international comparison is to add the argument against Mr Poulantzas, who apart from some general remarks about the functions for American capitalism of the export of capital to Europe is concerned exclusively with the single case of France. It is true that Marx himself, arguing from England as the paradigm, addressed the German readers of *Capital* with the tag "deutsche Verhältnisse". But he would surely be blamed if some of his phrases about "the day of reckoning" and "increasing contradictions" strike them as having something of a ritual air. Mr Poulantzas might reply that what he is doing is merely to reaffirm the commonality of theory with praxis. But re-

ally, class ideologies. The difficulty, however, that the claim depends not just on empirical evidence of conflict but on the sense, to be given to Professor Allen's "direct" and "permanent" and Mr Poulantzas's "basic" and "real".

No advanced capitalist society has yet been transformed through class conflict into a socialist society in the way that Professor Allen and Mr Poulantzas believe that all capitalist societies must be. The two most advanced capitalist societies to have been transformed into socialist societies are East Germany and Czechoslovakia. But I do not suppose that either Professor Allen or Mr Poulantzas would dispute that a necessary and, in the event, contingently sufficient condition of the transformation was furnished by Soviet military power. This does not show that Professor Allen is bound to be wrong about Britain, or Mr Poulantzas about France. But it does make it harder to know how to estimate the chances of their being right.

There is no lack of empirical evidence for "contradictions" in capitalist societies in both Professor Allen's and Mr Poulantzas's senses; and there is every reason to suppose that in the course of time they will undergo changes no less profound and even dramatic than they have done in the past. But how is Marxist sociology to vindicate its claim that the way in which these changes come about will be determined by the "prime contradiction", as Professor Allen calls it, between the forces and the relations of production? It will be no advance in social theory if these terms are going to be used merely to redescribe in retrospect whatever turns out to have taken place.

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societies of which they are themselves members and collect evidence of a kind inaccessible to historians of the past; and in the second, sociological theory, however backward, does at least furnish categories and methods for the analysis of that evidence which should enable it to be corrected in the light of what actually happens, when it does. It may not, therefore, be absurdly optimistic to hope that the principal issues which now divide Marxist from "conventional" sociology will have been effectively settled one way or the other by the time that Marx's bicentenary, or even before. Meanwhile—and always assuming that global nuclear war does not put an end to Marxist and "conventional" sociology together—the goal of sociologists of whatever political persuasion remains as it is described by Professor Allen: to explain the reality of people's lives and to establish the necessary and sufficient conditions of the qualitative changes in social structure which have made that reality what it is.

To say this is not to diminish the importance attached by Marxist sociologists to practice. Professor Allen and Mr. Poulantzas will continue to use their sociology in furtherance of their political aims just as, on their view, "conventional" sociologists will continue to use theirs to support the status quo. But if theory acts on practice, so too does practice react on theory; and these actions and reactions are among the things which a general theory of social change, if we ever come to have one, must be able to explain. It may be that the activities of Marxist sociologists in capitalist societies will help to bring about their transformation to socialism; but it may also be (as some Marxists have themselves suggested) that they will merely alert the defenders of capitalism to ways of preserving it in some other form. It is also possible that "con-

ventional" sociologists, so far from propping up the status quo, will serve either consciously or unconsciously to discredit it. Most sociologists, however, would be likely to agree that their own activities will exercise at best only a very modest and peripheral influence on the changes that the societies of which they are members will actually undergo over the course of their lifetimes.

No doubt they have as many hopes or fears about the future of their societies as anybody else, and given the extent of our ignorance about what that future will be, and why, there is abundant scope for them. But their relevance to sociology lies chiefly in their role in motivating individual sociologists to explore theoretical possibilities which might otherwise receive less than they deserve; and the result of such explorations is just as likely to tell against the hopes or fears which inspired them as to bear them out.

For the moment, all that can be said with confidence is that just as Marxists have tended to underestimate the resilience of capitalism as a mode of social organization, so have anti-Marxists tended to underestimate the resilience of Marxism as a mode of social theory. Alan Swingewood ends his survey of the differences between the theories of Marx and those of his neo-Marxist successors with the conclusion that the task of Marxist sociology is now to absorb the best of what non-Marxist sociologists have said. But it might just as well be said the other way round: it is difficult to see how the distinctive presuppositions of Marxist sociology will ever come to be discarded altogether; but it is equally difficult to see how they will ever be fully confirmed. It will be possible to settle the matter, if at all, only when history has performed the experiments which sociologists cannot perform for themselves.

Living off the land

By Charles Madge

ANDRÉ BÉTEILLE:
Six Essays in Comparative Sociology
113pp. Oxford University Press. £2.

These essays, though concise and logical, lack bite and substance. Three of them were delivered in 1972-73 as the first National Lectures in sociology sponsored by the Indian University Grants Commission. André Bételle is Professor of Sociology at the University of Delhi, and it was there that he submitted as a PhD thesis the intensive study of a Brahmin-dominated village which became *Caste, Class and Power* (1965). Beside that also-textured work, the present volume is rather slight.

A few pages about village studies in pre-communist China hardly make the essays comparative in an international sense. The points which Professor Bételle makes are late to India. Thus the great majority of the people described in Indian censuses and in the Indian Constitution as "tribal" are in fact settled cultivators; and one cannot therefore contrast "tribal" society and "peasant" society in the Indian context. Again, although there may be, he thinks, some villages in which peasants, rigorously defined, predominate, there are a great many others like the one he has so carefully studied, where there are a large proportion of non-cultivating tenants at one end of the scale and of landless labourers at the other.

The people who live in Indian villages do not therefore constitute a peasant society. It is really need to be told this? Any attempt to quantify the proportions of villages of different types, or to establish the date at which different tribal populations settled down to the plough, is bafflingly difficult.

The Indian census of 1971 showed the proportion of agricultural workers (i.e. labourers) among the workers as having increased from about 19 to 30 per cent over the previous decade. In several states the proportion had more than doubled. Part of the increase may be illusory, but it seems certain that the proportion of agricultural workers is growing, while "the transformation of

the peasant into an agricultural worker is still the most general indicator of the deterioration of the market situation of the farmer".

In the Alleppey district of Kerala, even at the 1961 census over half those occupied in agriculture were labourers, the same person often being an agricultural as well as an industrial worker. Roads and transport are very well developed, and holdings are very small, about nine in the holding of 2.5 acres or less. These conditions have been propitious for Agricultural Workers' Unions which, according to a 1971 study, had succeeded in raising real wages. These unions have also played an important part in bargaining for higher wages in the Tanjore district of Tamil Nadu, according to Professor Bételle's own researches.

But in West Bengal they have failed to unite agricultural workers effectively. Partly this is because there they are socially heterogeneous, being divided into caste Hindus, Harijans and Adivasis, the last distinction being "quite marked" in West Bengal. These findings, cited in the essay "Peasants and Workers", suggest a possible comparative analysis of more states and districts could be covered.

Professor Bételle is much concerned that sociologists in India should pay more attention to conflicts of interest generated by land, ownership, control and use, and not to the more abstract and common values. This is no doubt laudable, but his own work, and the West Bengal example just cited, show how impossible it is to side-step the pervasive effects of caste and related distinctions, even when they are specifically Indian. He would like a more constructive exchange of views between Indian sociologists and Marxists, and compares the views of Theodor W. Adorno and Karl Marx on the subject. But he criticises Adorno for taking over Lenin's and Mao's division of peasants into rich, middle and poor, whereas in the Indian case one may need a two-fold division, of a four-fold division, or a threefold division of a somewhat different kind.

Between Radcliffe's "little communities" and Mao's operational categories Professor Bételle seeks an empirical approach based on complex economic realities. At the time he wrote his essays, this was a novel idea. It is now a commonplace to be less so. In the present state of emergency in India,

The etiquette of death

By Roger Scruton

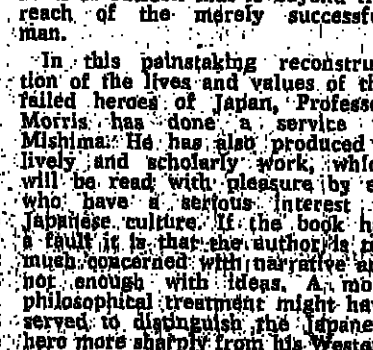
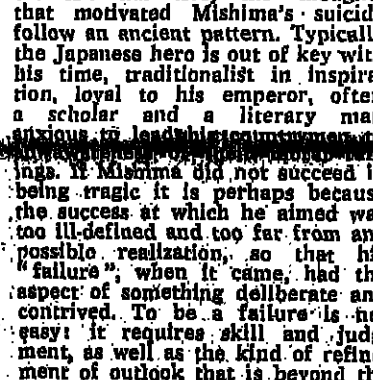
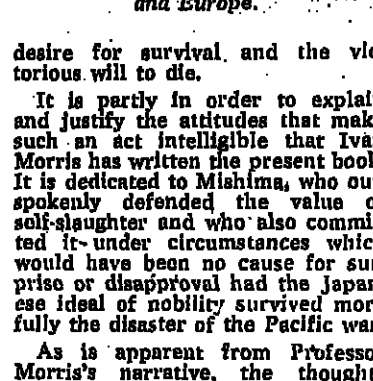
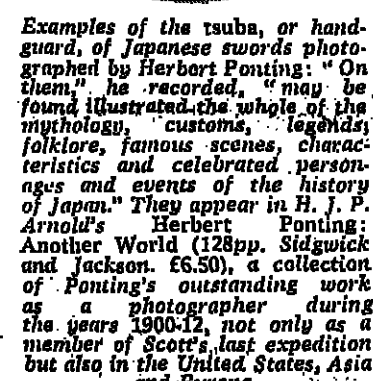
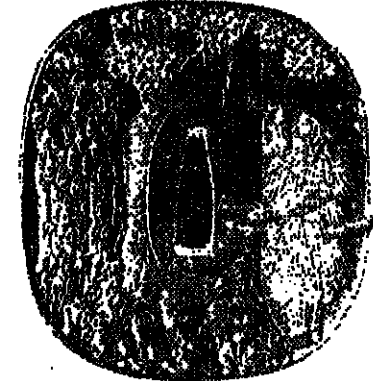
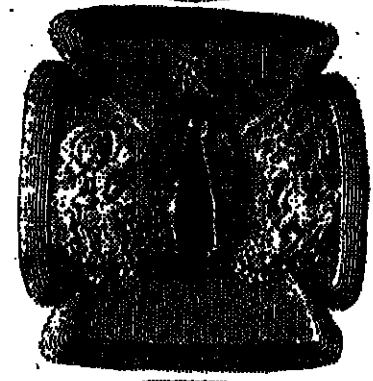
IVAN MORRIS:
The Nobility of Failure
True Heroes in the History of Japan
500pp and 41 plates. Secker and Warburg. £6.50.

"No sadder proof can be given by a man of his own littleness than disbelief in great men"—so said Carlyle, who argued that society is founded upon the worship of heroes. If such view were right, then it would seem that we could reach as full an understanding of the spirit of a foreign race through analysis of its heroes as ever we could through the study of actual behaviour. To understand the hero is to understand a distinctive ideal of human conduct; it is to gain insight into the recognized possibilities, the moral space, as it were, in which the members of a society live out their aspirations. Some such view of the cultural significance of the hero is implicit in Ivan Morris's new book, which recounts in a sequence of loosely connected chapters the stories of the "failed heroes" of Japan—a class which, according to Morris, has established itself in the popular Japanese consciousness as the type of all virtuous men. Morris argues that the Japanese hero is distinguished from his Western counterpart by a certain genius for failure and that he is revered and loved precisely for his capacity to encounter failure with an unflinching sincerity of purpose and a profound contempt for the material consequences of his resolve.

In Western thought and literature (if we are to accept Professor Morris's view of the matter) the concept of the hero is bound up with the idea of successful action: the Western hero either succeeds directly, or else makes it possible for others to succeed through his sacrifice. If he is defeated it is not by necessity but by chance, and his cause continues to triumph through his downfall, as the cause of Roland triumphed in the vengeance of Charlemagne. The Japanese hero who, on recognizing failure, willingly embraces death does not do so in order to further his cause. Nor does he "bear witness", in the manner of a Christian martyr, to truth, or to the values which he has discovered through his act of sacrifice. Indeed, it would be wrong to describe the hero's final act in terms of "sacrifice" at all, there is nothing beyond himself for which the hero lays down his life. His life is brought to its end by an inner necessity, by a sense of the impossibility of continuance, and if there is a "cause" for which he has been fighting he dies not in order to benefit that cause but in order to make it manifest. It is thus that the Kamikaze fighters of the last war saw fit to destroy themselves as defeat overtook their cause. The hero's death is not a sacrifice through his act of sacrifice, but a manifestation of the imperious nature of the allegiance by which they were bound. In no way did their actions arise from any "calculation", and only in an intangible sense did they seek to "benefit" the emperor through what they did. Even the Christian leader Amakusa Shiro died unmindful of success, and owes his popularity to a certain poignant fulfilment of the hero's ideal.

As is apparent from Professor Morris's narrative, the thoughts that motivated Mishima's suicide follow an ancient pattern. Typically for a Japanese hero is out of key with his time, traditionalist in inspiration, loyal to his emperor, often a scholar and a literary man anxious to transcend the limitations of his age. He is a man who, in the face of a world which is changing too fast for him, chooses to die rather than to live. The success at which he aimed was too ill-defined and too far from any possible realization, so that his death, when it came, had the aspect of a sudden release from a contrived, to be a failure is not easy; it requires skill and judgment, as well as the kind of refinement of outlook that is beyond the reach of the merely successful man.

In this pathos-laden reconstruction of the lives and values of the failed heroes of Japan, Professor Morris has done a service to which he has added a lively and scholarly work which will be read with pleasure by all who have a serious interest in Japanese culture. It is the book's fault, if it is that, that the author is too much concerned with narrative and not enough with ideas. A more philosophical treatment might have served to distinguish the Japanese hero more sharply from his Western counterpart.



counterpart. As it is the comparison is incomplete. Moreover, Morris considers only the actual heroes of Japan; he would have been interesting to find some discussion of the literary hero, and of the concept of failure that we find, for example, in the popular theatre, and in the melodramas of Chikamatsu.

Such speculations might possibly have led Professor Morris to a more persuasive characterization of the heroic motif. It is surely not enough to emphasize the "sincerity" (makoto) of the hero's purpose, as though that alone could provide a description of his state of mind. It is not necessary to disembowel oneself simply in order to show that one is neither an impostor nor a crook.

When the samurai scholar Daidoji Shigenobu (to whose book on the ways of the warrior Professor Morris often alludes) writes that "one's way of dying can validate one's entire life", he surely meant to recommend the correct way of dying as a proof of sincerity but as a proof that one attaches to death the same value as to life, and suffering a proper value, neither exaggerating their importance nor underestimating their fact. One finds in the bushido ethic something of that idea of "timely death" which Nietzsche sought to recommend as the basis of all true pagan morality. Nietzsche argued that the man of pure will, the man who was properly identified with the springs of his activity and not at variance with them, must die at a time that there is an appropriate time to die, a time beyond which life would be merely a compromise. It was from some such conception that Charman answered with her dying breath the reproaches of Caesar's servant, declaring that her act was well done, and "worthy" (pleinarch). Aristotle argued for a necessary connexion between courage and the pursuit of honour, and even the Christian hero Roland expresses the heroic preference for death over shame. Tacitus writes of the German tribes that men who survived defeat in battles would often put an end to their existence by hanging themselves, and we know from our own history of the "Maldon" that Christians did not distinguish in our ancestors the imperative will to die when bonds of honour and allegiance required it of them.

It is true that the modern utilitarian orthodoxy finds it difficult to accept such an idea. The utilitarian attempt to found the notion of human good in such concepts as "benefit" and "harm" and "pleasure" and "aversion" and "need" and "injury". On such a view it seems difficult to see how death might happen to a man. The idea, common to all great civilizations, that something else—shame, actually—be worse than death, seems unintelligible. And really the bafflement that modern Europeans might feel at the Japanese conception of heroic behaviour is they must feel at the entire history of their own civilization.

If, then, we are to arrive at a full understanding of what is distinctive in the Japanese hero, besides the peculiar genius for failure which Morris illustrates so well, we ought to describe more fully the motive of the Western hero, and describe the change wrought in that motive by the Christian idea that suicide is a crime. If we are to follow Dan's, a crime worse than murder, just what state of mind is forbidden by rendering the act of suicide criminal? What is the difference between actually killing oneself (like Roland) in a situation where one knows one has to die? The distinction is a fine one, but expressive of all that of two quite different attitudes to death, and two quite different conceptions of the answerability of a man for the execution of his mortal frame. In the light of such reflections it has to be admitted that Professor Morris's book poses many questions to which it gives no answer, and which, admirable as the individual biographies, this work can surely be only the first word on the intellectual heritage.

POSTSCRIPT. INLAND 98: ARROW 76. Second class postage paid at New York, N.Y. and at additional mailing offices. Postmaster: send address changes in U.S.A. to THE NEW YORK TIMES, 1101 Avenue of the Americas, New York, N.Y. 10036.

The case for Patrick Meehan

By C. H. Rolph

LUDOVIC KENNEDY:
A Presumption of Innocence
240pp. Gollancz. £3.75.

The subtitle of *A Presumption of Innocence* is completely justified: "The Amazing Case of Patrick Meehan". "I know nothing about the case of Patrick Meehan," says Lord Devlin in a pre-publication message, and the publishers have made a special little wrapper for him to say it on. "except what I have read in this book," he is to be answered one way or another, if confidence in the processes of justice is to be maintained. And from that I would respectfully dissent only in relation to the words "one way or another". If it is to be answered with the muffled obsequy and hesitations displayed by the Scottish Office during the past five years, confidence in the process of justice cannot possibly survive in the mind of anyone who reads this example of it—provided he reads it attentively, which Ludovic Kennedy has done his best to make easy.

Patrick Meehan was convicted in 1969 of the murder of a woman whose name at the time was said to have been a companion. The prosecution maintained that that companion was James Griffiths, subsequently killed in a shoot-out with the police in evading arrest for something else. Griffiths and Meehan, who were in fact unknown to each other, both had bad criminal records, though Meehan's had never involved any violence. And Griffiths would have been a decisive witness in the proof of Meehan's alibi. A man whose alleged confederate has died before the trial begins is in a deadly fix. Everything said against the dead man is going to tell heavily against the live one—whether or not it should be allowed to. And at the trial of Patrick Meehan for the crime he did not commit, the dead man's criminal record was freely talked about,

effectively blackening Meehan's character in the eyes of the jury.

The story is so enormously complicated that it must be tempting for any civil servant, required to re-examine it and advise his minister, to seek private comfort in the fact that Meehan is a bad lot anyway, author on his own admission of many crimes for which he has never been caught. If someone handed me no more than the 700 pages of the first court transcript, I should groan in dismay; and that is merely the beginning of any adequate inquiry, for the courts have heard little more than half the evidence.

There are no doubt gaps in the story and faults in its presentation. Spotting the faults is far easier than writing a better one. But even Meehan, for example, couldn't have been given eight years' preventive detention in 1961, for preventive detention was abolished in 1949. Syon House, the house of the Earl of Eglinton, was not the home of a "Mr Justice" Maud at the Old Bailey. On June 13, 1968, Meehan's exasperated wife at long last divorced him, and yet on July 14, 1969, she is still being called his wife and visiting him in prison. And because the book is so crowded with thumbnail biographies of crooks, whose relevance to the main story is often difficult to guess, we are not told more than once who Smith is or Jones or Robinson—the absence of an index is quite inexcusable. In a cast as crowded as that of a Russian novel, the reader needs a mind like a computer to know who is a policeman, a crook, a sheriff, a procurator-fiscal, a publican, a witness, or a nobody.

There are weak points in Meehan's own story. The trouble that must face anyone (for example, the Scottish Office) trying to answer Mr Kennedy's book is that disposing of those points is rather like trying to flatten a freshly removed bump by tramping on it. As you stamp on one difficulty, another springs up elsewhere.

For most of my life I have believed—well, I have thought, good

reason—that Scottish criminal law and procedure could offer the English much that they should copy. Now I am not so sure. Lord Eglinton, the trial judge, was obviously convinced from the start that Meehan was guilty, and this seems to have been reprehensibly apparent in his conduct of the trial—and specially from his summing-up to the jury. Meehan's solicitor knew that a so-called truth drug had been used in the Manson murder trial in California, to clear a youth of complicity. Seeing its possibilities for Meehan, whom no one would believe because he was a crook, the solicitor travelled to London to ask Dr. William Sargant ("an expert witness on the truth drug in the case of the Boston Strangler") if he would help. Dr. Sargant—without fee—went to Glasgow, where the governor of Basildon Prison and in due course three judges of the High Court, turned down his application to use the test on Meehan. "This court has a duty," said Lord Eglinton, "to protect the public against the folly of his legal advisors." And it says much for the restraint with which Mr Kennedy tells his story that he lets that go by without comment.

Folly or not, what possible harm could it do? If the judges, having allowed it, thought the outcome was evidentially dangerous or even useless, they would need no more than decide, in the jury's absence, that it was inadmissible. Incidentally a man who has been repeatedly confessed to the crime for which Meehan stands convicted, and whom (again) no one will believe because of his record, has offered his own services in a way that suggests a new use for the truth drug, namely to make confessions that might happily clear other people without convicting oneself.

What now? As Lord Devlin says, it is impossible for this book to be ignored. I think if I were Secretary for Scotland I would ask Meehan's counsel, Mr Nicholas Fairbairn, QC, MP, and the four solicitors who acted for him at different stages, to swear by affidavit that this account (which they have all read) represents their genuine belief about the case. It begins with statements from them all saying that Meehan is innocent. And after all, they know more about the case collectively than anyone. They without prejudice should recommend to the Queen that she grant what we still so oddly call the "free pardon" by which the innocent are forgiven for what they have done. It is a measure of the book's authority and power.

Kiss and tell

KENNETH BOURNE (Editor):
The Blackmailing of the Chancellor
96pp. Lemon Tree Press. £2.25.

Harriette Wilson, one of the most successful of the *poissés de luxe* who preyed on the British upper classes at the beginning of the nineteenth century, began to find by the mid-1820s that her charms alone could no longer maintain her in the style to which she had become accustomed. She conceived the happy idea of writing her memoirs; an enterprise from which she profited as much by what she put in as what she took out.

Such a man, when caught, will always maintain that his crime is as nothing if compared to the crime of his victim has been perpetrating. Such a man is no Milverton—he has feelings; he is the slave of a chaste passion.

Mr Heworth is instructive when he is disengaging legal anomalies, but for the most part his book is as baffling as it is instructive. It says nothing that one could not glean from the average thriller. He writes appallingly, in the brand of gobbledygook that seems to be peculiar to sociologists. He refers, unfortunately, to a "life situation" as being "a Blackmailing of the Chancellor" situation. The obvious couching in terms of expertise, the case-histories speak for themselves, anyway, while the central mystery remains laboriously stated and never solved. Mr Heworth is a specialist, writing for his fellow specialists in a private language that is dimly intelligible.

The price of silence

By Paul Bailey

MIKE HEWORTH:
Blackmail
Publicity and Secrecy in Everyday Life
127pp. Routledge and Kegan Paul. £3.95 (paperback, £1.95).

Blackmail is the most distasteful of crimes and the most difficult to accomplish successfully. In a perverse sense, it is somewhat scholarly to say that the master blackmailer is a man in possession of considerable knowledge and patience. He knows when the time to strike, and he does so—ironically enough—with a certain amount of tact and grace. He is curiously unobtrusive, too—as soon as he receives payment, he makes no further demand on his victim. He bargains has been struck, and brought to a satisfactory conclusion. He does not overreach himself. He knows the value of discipline and self-control. And at the same time he differs from the majority of criminals in that he is a gentleman.

The blackmailer, then, is a gifted creature. He has abilities that a good novelist puts to use more beneficially to society: the ability to sniff out the dirty little secrets (usually of a sexual nature) of his fellow men, and a shrewd psychological awareness in knowing which of those men to pursue. He does not choose to humiliate just anybody—the blackmailer's craving for power can only be satisfied if his victim has the right qualifications. He is discriminating. He has the awful refinement of the true sadist.

He looms, this shadowy figure, over the pages of Mike Heworth's *Blackmail*—a constant, anonymous presence. That may sound fanciful, but then Mr Heworth, in this very short story, frequently acknowledges the truth of the imagination. Unable himself to give a convincing description of the successful blackmailer, he falls back on quoting examples from novels and stories—Conan Doyle's Charles Augustus Milverton.

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A mingled chime

By Anthony Burgess

EDMOND ROSTAND:
Cyrano de Bergerac
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146pp. Oxford University Press.
£3.75.

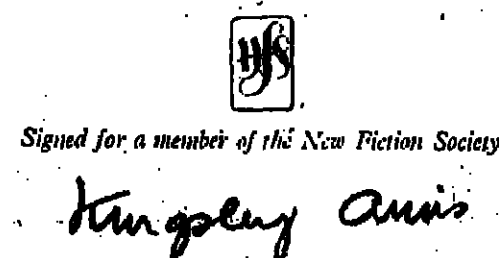
blurb speaks of "chiming" as opposed to rhyming couplets; it might also have mentioned a wanton irregularity in the length of the lines. Wilfrid Owen and Yeats opted for slant-rhyme because it suited their poetic purposes; Fry seems to chime because sometimes he cannot rhyme. It seems to me that to choose the heroic couplet imposes an obligation to use it as strictly as say, Nabokov in *Pete Firsiroti*. Here is how Fry ends the play:

CYRANO: Nevertheless, tonight
When I make my sweeping bow at
heaven's gate,
One thing I shall still possess, at
any rate,
Unscarred, something molting
Of the ultimate combustion—my
panache.

RUXANDE: That... that is?
CYRANO: My panache.

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when darkling Cyrano speaks his heart to Roxane, Rostand has:
Ton nom est dans mon coeur comme dans un grelot,
Et comme tout le temps, Roxane, je frissonne.
Tout le temps, le grelot s'agite, et le nom sonne!

Fry has:
Your name rings like a sheep-bell in my heart,
I tremble and it sounds—Roxane! Now, a grelot is certainly a little bell, and it could even, in some contexts, be a sheep-bell, but hardly here. Similarly, at the end of the nose monologue, in Act One, Fry has quite misunderstood the force of the

Enfin, parodiant Pyrame en un sanglot:
"Le voilà donc ce nez qui des traits de son maître se fait rougir,
A détruit l'harmonie! Il en rougit, le traitre!"

Hooker had the sense to go to Marlowe:

Bedside manna

By E. S. Turner

Personal View
An Anthology from the British Medical Journal
302pp. British Medical Association.
£3.

The British Medical Journal will never be a collecting read, but it tries to mitigate the clinical glare with a column of about 1,000 words in which subscribers are encouraged to unburden their minds, hearts and consciences. *Personal View* contains 100 of these heterogeneous pieces. To review it is like trying to review a tea-off calendar with 365 "Great Thoughts".

There was a day when 100 bees, escaping from 100 medical bonnets would have quickly destroyed each other in fratricidal battle; but the old fury has been overtaken by urbanity, and our contributors describe a shade regretfully, as "the innate courtesy between professional men".

The contributors range from medical peers to medical students; from pediatricians to psychiatrists (united in a belief that their specialties could be taken more seriously); from general practitioners to medical journalists (including that failed medical obstetrician, Richard Gordon, described as "Viper in the BMJ's Bosom"). Paraplegics tell how they came to terms with life. A general practitioner the slowest licensed vicar in his parish. A gynaecologist speculates on the sexual difficulties of Good Queen Bess, observing that "On several occasions she was seen in the act of coitus with a wooden peg."

On the problems of the testicular feminization then the external genitalia would look normal or nearly so. A reader in psychiatry describes a two-week holiday under hypnosis, all to settle a theoretical point. It brings no joy, no pleasure. From an obstetric registrar comes an account of the excitement of producing a late-night Prince revue at Edinburgh. And a general practitioner recalls how his father-in-law conducted post-mortems in a lock-up garage with his partner's chauffeur to help with the removal of the cranium.

"Homespun philosophy abounds. A Yorkshire doctor thinks the British go to bed to cultivate more bodily contact. Continence people readily touch with others. Monkey-spends hours a day touching each other. Every Briton should learn to touch the people he loves, and knows, every day. We should shake

"Was this the nose that launched a thousand ships?" But Shakespeare would do as well. And finally, with tragic cries and sighs, the language eloquent and deeply felt:
"O that this too too solid nose would melt."

On the whole, however, Fry's version seems to work. But he ought to consider the versifier's duty in taking on the challenge of the heroic couplet. Richard Wilbur, in his translations of Molière, is as formally strict as his original, and this pays large dividends of wit and dramatic point. To show how Fry's *Cyrano* suffers from an unmotivated looseness I give one last example, from Act Two. This, I think, is one of the high rhetorical points of the play. De Quincey, talking of the windmills of Cyrano like at, promises Qu'un moulinet de lours grands bras chargés de toiles

Vous lance dans la boue! ...
And Cyrano replies: "Ou bien dans les étoiles!" Fry's de Guiche says: "That those mill-wheels will thrash their mighty spars And throw you in the mud."

CYRANO:
Or up among the stars.
The rhymes are curiously and inappropriately inadequate. No, they're not meant to be Alexandrines. Why could he not have given us "And throw you down to the mud"? Or up to the stars? But this, in view of the reported success of the play, is a most curious and most sound like pointless quibbling. There is a great deal of Rostand in Fry, and that is meant to be praise.

Ghostly conventions

By Michael Mason

E. F. BLAIR (Editor):
Three Supernatural Novels of the Victorian Period
325pp. Constable/Dover. Paperback, £2.60.

English literature becomes more and more an university affair, and research into the literary history of England has accordingly submitted to the influence of the university curriculum. Nowadays most such work concerns those authors, considered singly, whose work is emphasized in the standard curriculum, however illusory may be the "new aspect" of an author the researcher is forced to come up with because of this bottlenecking of attention. With so many studies of non-fiction around it is a pity that no one has written the history of the Victorian ghost story. Even the more embracing topic of the supernatural in fiction has not been attempted in English for over thirty years (since H. P. Lovecraft in 1945). The spade-work was done as long ago as 1948 in the *Checklist of Supernatural Literature*. The editor of that bibliography, E. F. Blair, has continued to promote the subject: this is the second volume of Victorian ghost stories that he has selected and introduced under the Dover imprint.

The genre needs to be classified and articulated if only because the idea has been gaining ground recently with critics that the received Victorian fiction owes a lot to less official narrative kinds, such as fairytales and romance. The influence was often reciprocated. Carroll's *Alice* books, for example, were indebted to Dickens's fictions of childhood. Similarly, a crucial part is played in J. H. Riddell's *The Hound of the Baskin*, the second place in this collection, by a will in whose provisions an older, jealous husband seeks to prohibit his wife's remarriage. This tale was published about eighteen months after the *House of Dread* and the section of *Middlemarch*. Collins's *The Hound of the Baskin*, the first in the volume, has frequent echoes, in plot and character, of *The Woman in White*. Indeed, this novel is in a sense more supernatural than *The Hound of the Baskin*, since in the latter, as T. S. Eliot observed in his essay on Collins, "Destiny is assimilated to the main character's sense of fate." *The Woman in White* is "the Woman in White" as "spurious" fatality. Destiny as an unexplained supra-

human agency is fairly rampant. A striking point of similarity between the two works is the literary skill of the two heroines in the portions of the narrative entrusted to them, skill that is represented as very Collins-like (the Countess Verona actually writes a "scenario" just like those Collins used in preparing his novels).

The last novel selected by Mr Blair is J. Meade Falkner's *The Last Stradivarius*. This has curious echoes of Browning's "A Toccata and Galuppi", where a piece of Italian baroque music also evokes a world of dance and sensuality disturbing to the Victorian mentality. Galuppi "creaks it" like the ghostly owner of the Stradivarius, who chiefly manifests himself in an auditory way by sitting in a basket-chair. So one recurring trait of the Victorian ghost—that of being a named figure from an identifiable historical past—may spring from a very general pleasure of the Victorian imagination, namely, the detailed evocation of historical period—achieved, indeed, with an uncanny, hallucinatory vividness by so many Victorian painters, novelists, and poets. Browning may have disliked spiritualism, but the historical past could count on an apparition of the past, a dancer, a rears/its outline, kindles at the core, appears/Verona is how he introduces the historical setting of *Sordello*.

A book that would be even more useful and interesting than a history of the Victorian ghost story would be a history of the Victorian ghost. There is no account, I believe, of the tradition of ghosts in England, literary and popular. Where was the origin of the cat-headed ghost? The ghost of a semi-visible, impalpable entity either dressed in period costume and carrying its head under its arm, or shrouded and tangle-shaped? How much is this a Victorian, or at least a nineteenth-century product? Shakespeare's ghosts are more palpable (and when Macbeth finds the dagger "not a sensible To feeling as to sight" he is inclined to think it a hallucination). Blake's ghosts are of a solid-looking, solidly defined, and Gothic fiction contains many misty, vaporous ghosts (although the word "ghost" does not seem to be used not figuratively to denote an ephemeral, cloudy object until the end of the last century). But when *The Anti-Jacobin* came to satirize Richard Glover's poem of some fifty years before, "Admiral Hostler's Ghost," the author added headlessness to heighten the fun. Certainly several of these ghostly traits are well established in the

less than serious ghost fiction of some major novelists by the early Victorian period. Scrooge can see Mr Marley's coat-tail buttons through his body; the ghost in Thackeray's "The Notch on the Axe" carries its head on its lap. The spiritualist movement is likely to have generated some further changes in the standard notion of the ghostly, simply because certain kinds of appearance must have been particularly suitable for simulation in the conditions of séance. The climactic supernatural manifestation in *The Hound of the Baskin* is strikingly influenced by spiritualist procedure; while the Countess sits in a strange unconscious state, gasping and grinding her teeth, the murdered man appears to the other occupant of the room.

This is the only really unconventional aspect of any of the hauntings in this collection. Collins' *Hound* makes his ghost manifest themselves in new ways: he claimed that another tale, *The Ghost's Touch*, "leads the reader on new and strange ground" in exploiting the sense of touch (although Tennyson not long way there in *Memento Mori*). So in the present story he did give the ghost a revolting smell, but he obeyed the convention of one sense modality at a time: a ghost may either brush against you on the stairs, or flit through a shaft of moonlight, but never both together. This, and many other conventions of the ghostly, are also obeyed in *The Hound of the Baskin* and *The Last Stradivarius*. In particular, all three stories involve the discovery of the remains of a murdered body in a secret apartment in a distant mansion. They were probably conservative rules even by the standards of the day, which will alienate a modern reader seeking new kinds of haunting. Such a reader may also dislike the fact that the Victorian ghost story desired peace through the burial of their bodies, but as this holds equally for one of the first ghosts in western literature, Homer's Elpenor, it can't be too bad.

The remarrying kind

By Susannah Clapp

ALICE ADAMS:
Families and Survivors
211pp. Constable. £2.95.

Families and Survivors is a leisurely and kind novel which has sensible things to say about what makes some families survive, and why some people—in fact, most—survive in spite of their families. Chloë, it charts the progress of Louisa Calloway: from a fourteen-year-old who giggles about sex appeal and, nightly twining up her hair, worries about how it will be when they are married, what with holly pins and all, to a self-negating, anxious young housewife married to an academic who "spends a lot of time in the car"; through divorce, silly hectic affairs, and happy remarriage to a child, hood friend. The book ends with Maude, Louisa's clever, cooler daughter, sauntering to bed with a fellow communist.

In order to point these changes more distinctly years are bunched over undiscussed: this short novel, which opens in 1941 and ends thirty years later, remains uncluttered because Alice Adams does not bother to annotate the in-between phases. Not that the phases are unlinked. Emphasis is placed on the importance which feeling—rather than being—at home has for the novel's characters. Childhood friends grow middle-aged together, though differently. Home turns out to be a question of style.

But for all the attention paid to the details of style, there is little encouragement simply to indulge in period nostalgia. The quince groves, ink spots records and Subliminal Chloë's last South-eastern childhood are carefully recorded, as are the scenes which replace them: furnished college rooms with Klee reproductions on

the walls and Louisa in loafers and grey flannel skirts. But the settings remain settings—only the prompt to memories and events. News of what is to follow discourages lingering in the past: one of Louisa's early boyfriends is introduced with the note that the irony tingling his "very Southern manners" is, later in life, to be "totally wasted in the CIA".

At various times, different groups present Louisa with alternative ways of life, and are the objects of her envy or admiration. A large blonde family at an Easter egg hunt are envied for the competence and self-sufficiency of their unit. Fragments of this family are scattered throughout the rest of the novel: a daughter, earlier thought to be going through a "difficult" stage, goes mad, and is mothered by Louisa's Maude; the son, glimpsed first as "small Douglas on top of a pine" and praised for his heavy, commits suicide. The perfect parents divorce, but both remarry—oddly but happily. The family's history is not just set in vineyard counterpoint to Louisa's own, but indicates other things about what makes families stay together. Some kinds of family security are dependent simply on the individual security of the family's members; and when people seem untouchable by hard times, it's often because nothing bad has yet happened to them.

Such groups are seen from the inside, through the gossip of others and, eventually, most devastatingly, through the eyes of their own children. Chloë's sex from over first, suggests a girl paying a duty visit to mother and step-father. As the remarriages interlock more and more tightly, it is in the same hopefulness of the ragroupings, in the patterns of leaving. Chloë's last South-eastern childhood are carefully recorded, as are the scenes which replace them: furnished college rooms with Klee reproductions on

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Victoria Glendinning

W. H. AUDEN Five early poems

The young Auden was a discriminating critic of his own work. Few of the poems he left unpublished are as interesting as the ones he printed. These five poems—none a likely candidate for immortality—are among the best that remain in manuscript. Auden's critical sense failed temporarily over "Sweet is it," say the doomed . . . Not only was it one of the five poems he read in his first broadcast for the BBC in March 1934, but six months later he sent it to T. S. Eliot for publication in *The Criterion*. Eliot apparently knew better, for the poem never appeared.

"You who have come to watch us play . . ." is the concluding speech of *The Enemies of a Bishop*, the earliest collaboration of Auden and Isherwood. "Father and mother, twin-lights of heaven . . ." Auden referred to in a letter as "the 'eye' poem". "Bourgeois why are you looking so gay?" is perhaps a fragment from a lost play, *The Franny*, written around 1930-31.

Auden frequently used his unpublished work as a quarry for later work. Some phrases and stanzas from these poems will be familiar from their final, published contexts. One or two readings are conjectural, as Auden's handwriting is difficult to decipher even at its clearest.

Edward Mendelson

Father and mother, twin-lights of heaven
Guardians of my going on right and left,
I fear and honour your seasons and solstices
Your waxing and waning, your mood of months
As the creature must fear and honour the creator.
The child of your incestuous intercourse
Prerogative of a ruling race,
In reverence I balance the night and day
Standing between the east and west
Alone support the supporting sky
For should my observance slacken dark
Would slip like snow upon invisible confusion.

Sun, patriarch, whose male authority
Takes without weakness from reluctant Nothing
Her imagined perfection, her original virginity,
Whose early summons can command men
From different women to the same machine
Or to the ships for an ideal colony,
Yours is the incubating warmth promotes
Associative, plant-like growth of thought
In the luxuriant torpor of a noon-day doze;
Brought to maturity by you I see
The intimate fusion of soul and body
The interdependence of good and evil.

You also, Moon, whose irrational will
From unapproachable distance without sign
Controls the movements of the enormous sea,
Who turn a beautiful and ignorant stare
On hopeless bravery of rear-guard actions,
I honour, Keeper of the sexual mystery,
The wave-like motion of love and hate,
Capricious patron of astrologers and maniacs
Over the natural ending of a day
You ridicule its nugatory conclusions,
With midnight folly parody the wisdom
Of the cooled brain in an irreversible hour.

Omnipotent in the calm forehead
Above the face's primary division,
That separates my reasonable freedom from the nose
Snub in sympathy or beaked in pride,
And the molten mouth, I am immune
From frustration, from mere hatred of the villas,
Mysterious with essential secrets as the door
Of an engine-room to children, motionless in anger,
Austere as tarn, black under basalt,
I finally forbid and order, an advocate
Of a career, or from irreparable folly
Will warn the surgeon's pioneering hand.

These also told their secrets to the hazels
Watched from the shadowy booths the market's day
And bathed in front of inattentive weasels
A tan-armed gonsil or a first-of-may.

Quieter than gulls, were sad on ebbing beaches,
Walking less constant than the standing tree;
Milder than hawks, they conquered fear of ledges,
Sailed over fishes swaying with the sea.

These also found the boys' route hard to follow
Though limbs heard nothing when they asked to stop
And soon the quick blood wore them to a shadow
Fretting against the slowness of their hope.

So one by one the darkmans laid them sleeping,
These warm lives coming shyly into touch;
The narrow kindness barely overlapping
Had made death safe again by just so much.

Who in their turn the observant days discover
Surprising lovers in a startled movement, still
Setting their motions one against the other,
Motions their own but not the life they will.

(? May 1931)

Living begun on earth, as a moss-spore
Upon the huge shell of a derelict vat,
Increasing imperceptibly like a stain,
Established the earlier empire of vegetation
Supreme in its unconscious columnar will
Incalculable ages before I was born.
But now, being in primitive innocence,
Without vision or memory trees live in bondage,
Serving for shade and shelter, reared
In an appointed place for an appointed time
Till the axe choosing them, they fall inert
And are dragged towards the spurting saw.

For now, a royal birthmark, I
Am set in brow as symbol of submission
Of the powers of the archaic darkness,
Of warlock, whirlwind, sleepmare, elemental
To light's supremacy: and I alone
Can price the fattening cattle in the riverlands,
Protected by a penthouse eyebrow watch
The sluices in the valley of perpetual rain;
Direct the noiseless manoeuvre of the hawk,
Or friends and food and daylight leaving
Intent over instruments or musty manuscripts
I look for truth, alone in tower.

While gravity through feetsoles pulls perpetually
Bone to the ground: desire accelerates
Towards its little crisis and then drops
Straight as a bomb or erratic as a bat
To the eternal sleep of inorganic matter
Of mountains, valleys, waters, life's residue,
Like streamers soiling in the gutter of a street
After a wedding or a student's rag
The sorry decidua of departed emotion;
For Nature must die, lest she break herself or chance
Seeing, as each dynasty, good-fortune, and culture sees,
All that she trusted ultimately false.

Though life through dark pass, as a car at night
On its unknown errand to an unknown town;
Though cases of prophecy after wars,
Reports of meetings, raising hope
Heard through the wireless on winter evenings
Cannot console the ear discerning
Doom's regular footsteps along miles of straight,
Yet I, convicting of falsehood phosphors
Would lead to quays whence is no escape,
To places of punishment: a light for loss,
Will draw from midnight to the immense day.

(December 1929)

You who have come to watch us play and go
Openly to face the outer sky, you may
As guest or as possessor enter in
To the mysterious joy of a lighted house.
But never think our thoughts are strange to yours;
We, too, have watched life's circular career
How seed sown by touches in the dark
Out of this inarticulate recognition
And changing every moment come at last
By fortunate prejudice to delighting form
And the indifference of profuse production.
We saw all this, but what have we to do
With the felicities of natural growth?
What reference theirs to ours, where shame
Invasive daily into deeper tissues
Has all convicted? Remain we here
Sitting too late among the lights and music
Without hope waiting for a soothing hush;
Never to day-break can we say "at last"
And eyes from vistas have brought nothing back;
The pane of glass is always there, looked through,
Bewilders with left-handed images.
If when the curtain falls, if you should speak,
Turning together, as of neighbours lately gone,
Although our anguish seem but summer lightning,
Sudden, soon over in another place,
Although immune then, do not say of us
"It was nothing, their loss." It was all.

(April 1929)

Bourgeois why are you looking so gay?
(Chorus) How dare you speak to me?
I've just been docking your wages today.
(Chorus) Down with the Bourgeoisie.

What is it makes you so pale like lard?
Smoking, smuggling, and self-regard.

Who was it made you a bloody fool?
The masters of course at my public school.

What were the maxims on which you were nursed?
God-may-be-bribed and safety-first.

What do you like about your friends?
They're stupid enough to serve my ends.

What do you like about your wife?
The insurance policy on her life.

Now tell me what your children are?
Pocket editions of their papa.

What's your idea of a lovely time?
Seeing the poor imprisoned for crime.

What do you like to do when you're bored?
To thrash the cat with a piece of cord.

Suppose a man starving came your way?
I'd tell him to go to the church and pray.

Where will you go to after you die?
To drink champagne with God in the sky.

(? 1931)

"Sweet is it," say the doomed, "to be alive though wretched";
But here the young emerging from the closed parental circle,
To whose uncertainty the certain years present

Their syllabus of limitless anxiety and labour,
Think: "Happy the foetus which miscarries, or the frozen idiot
Who cannot cry mama; happy those.

Run over in the street today, or drowned at sea,
Or sure of death tomorrow from incurable disease,
Who cannot be made a party to the general fiasco."

Blaming the times, their parents, all the other people,
Desire no more than drugs to keep alive
The cell where each may find his comfort and his pain.

For of that growth which in maturity had seemed eternal
Is no mere tint of thought or feeling that has tarnished,
But the great ordered flower itself is withering;

Its life-flood dwindled to an unimportant trickle
Stands under heaven now a fright and ruin,
Only to crows and larvae a happy refuge.

For first the civil space by human love
Upon the unimaginative field imposed
Destroyed that tie with the nearest which in nature rules,

Built in its stead a world of comfortable answers
With some asylum safe for every sufferer,
In which a host of workers, famous and obscure,

Charitable men, kind fathers, pillars of the churches,
Meaning to do no more than use their eyes,
Each from his private angle, then sapped belief.

At dusk across our windows fell no longer
The shadow of the giant's enormous calves,
The kobold's knocking in the mountains petered out;

The dateless succession of midsummer dances broken,
The mounds of green turf were unfaired; in marsh after marsh
The sterile dragons died a natural death.

All the specific projections of our human fears
Whose lives and features were our waking and our dreams,
For whose propitiation we had long devised

Excellent machinery, created a profession
In which the retinue at the magician's house,
Down to the pages, felt a pride of membership,

Have vanished into air. Each to his neighbour blind
He totters giddy on the slipping fringe of madness,
And, powerless as children to locate his terror, whimpers.

With all his engines round him and the summer flowers,
Shuddering he waits the self-inflicted wound,
But dreading yet more the hands that hurt to heal.

For such, to those who choose to ask, exist;
Who, rooted in life and loving in their lives, towards
The really better world have turned their faces.

Yes, Freud who made a new Vienna famous,
And Hamer Lane, his five-year ministry cut off
By small officials, and Groddeck, and Matthias Alexander;

Spade-bearded Marx who from a gas-lit London gave
To Poverty her thought, and that simple man who ordered
The village of Gorki to be electrified;

Both Laurences, the traveller and the quiet airman,
And noble amateurs like Gerald Heard, and such
As Nansen and Schweitzer who have unlearned our hatred.

Who, taking their life and sanity in their two hands
By speech and action have promoted the new justice
And for our greater need, forgiveness, also work.

Also the group of major physicists:
Einstein, of course, and Planck, and Rutherford, and Thompson,
Whose brilliant cluster already presages the passing

Of the navigator's age of ocular discovery,
Creating a new myth of the Auster's Observer,
No less we honour; since from them we learn

The greatest and the least we think of as a thing is but
The focus of a field of force which penetrates
All space and time, eternally affected and affecting.

Not from the hunger and the subjugating illness only
Do these promise rescue; not only to the obstinate and odd,
The stilted schoolboy lives, the was-like, the baroque;

But to our handsomest and best from those disorders,
Sources of all they recognize at peace
And deadly though they are, they do not dare abandon.

From honour and sex and friendship as they know them,
These would deliver: from virtues and vices both,
And all that guilt which prisons every upright person.

For these alone in the day of cruelty and terror,
When, blind to our destiny of loneliness and reason,
It is the bold and potent who are first to panic,

With all the brass at their disposal egging us to bolt;
When the most learned sets make "good" spell "back",
Without reproaches show us what our vanity has chosen.

These have not lost their patience, but humble to accept
Their corporal's guard of cripples, franks, and ninnies,
With steady, the creature and the creature of the creature.

O luckiest of all the ages for a pioneer!
When the choice is simple and important, and all must choose;
When the intelligent and necessary seems also the just.

So do, so speak, so write that each upon
This mortal star may feel himself the danger
That under his hand is softly pulsating.

Quieten that hand; interpret fully the commands
Of the four centres and the four conflicting winds;
Those torn between the charitables, O reconcile.

The muffling mist about the European rock
Utterly dissipated; reveal our common shipwreck
Isolated in our longing by the loud sea.

And to our vision lead of one great meaning
Linking the living and the dead, within the shadow
Of which uplifting, loving, and constraining power
All other reasons do rejoice and operate.

(March 1934)

Poems © 1976 by Estate of W. H. Auden

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مكتبة الأصل

Woman of the world

By Nirad C. Chaudhuri

This advertisement is issued by the
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TLS Commentary

Temptations in transit

As Malraux pointed out, the museum is a device to abolish time and confound space. It systematically violates the context in which works of art belong, and makes artifacts of all periods huddle homely together as if in the blank neutrality of a refugee camp. International exhibitions perform a similar function. They are the artistic institution an age of mass tourism deserves: while we are shuttling in hordes to Spain, the pictures we used to travel there in the hope of seeing are being crated and shipped to London to be displayed at the Royal Academy. A sorry sense of displacement attends this movement in both directions: English tourists droop in the sun and long for a cup of tea; the violently plus and minus pictures of the Spanish Golden Age look sadly ill at ease in the bleak neoclassical vestments of Burlington House. Like English complications inconspicuously tamed, the walls of the Academy's galleries have even been lined with straw, and pale green in concession to the pictures which have come to hang there. But these faint blushes of colour hardly make them at home.

The irony of the museum's untimely wrenching of art from its cultural context, in this case, from its devotional purpose, is enhanced by the cardboard cut-out environment of architectural photographs the Academy has provided for the pictures. The extravagance and enormity of Spanish Baroque are reduced to sober black and white, and the photographs arranged in a room on the way out, like a grudging afterthought. After all, as Roy Strong's handy successes have demonstrated, the arrangement of an exhibition is a task for the entrepreneur; but the Academy is too stately to embrace the practices of showmanship, and its austerity leaves the exhibition halls an unwelcome limbo. The Spanish pictures look as disconsolate there as passengers in an airport transit lounge.

The language in which such exhibitions are promoted has borrowed much from the bright enticements of the travel brochure: Tutan-khamun established the allure of gold, and despite the grim, dour, penitential quality of most of the pictures, the Royal Academy has sunnily entitled its winter exhibition (to last until March 14) "The Golden Age of Spanish Painting". In his introduction to the catalogue, Nigel Glendinning, reviewing the sixteenth-century Spanish experience



Velázquez: *Madre Jerónima de la Fuente Yñiz* (detail).

painting, aesthetically, lies in its morbidity and gaunt, saintly ugliness.

There is here none of the visual wonder and enchanted proportionality of Italian Renaissance art. Beauty tends, as in Murillo's sky-borne wreaths of chubby cherubs, to be merely coy and pretty. El Greco's blanched, emaciated mystics have skeletal bodies of flame-like nervousness; the portraits of Volpuz are a grotesque inventory of the diseases of secular power or religious conviction. The noses of his characters are hooked, their backs hunched, their lips sneering, their flesh wrinkled, their jaws jutting. El Greco's *Madre Jerónima de la Fuente Yñiz*, who swells the salvation of God in tight-lipped silence, clutches her crucifix in a pugilistic fist; a scroll which unfurls from behind her, asserting that "I shall be satisfied as long as he is glorified", has the sharp flicker of a whiplash. There is a coarse, mortifying realism to this art which contrasts with the idealizing humanism of the Italians: its individuals are not like those of Botticelli but like those of Bosch, with their grotesque, unrecognizable convulsions of nature—Bosch's best woman with a single swollen breast or Sánchez Coello's Don Carlos, his deformed shoulders tactfully obscured by ermine but his face and proud, heavy-lidded eyes revealing the sickly and obsessive temperament which was to make him, for Schiller and Verdi, another Hamlet. Even Zurbarán's Virgin as a child seems dumpy, for all the ecstasy of her expression.

Among the galleries of mystics and tyrants, there is a series of self-portraits which do not seem as if they were painted by the same hand, for they are scenes of venerable, almost comical, self-portraits. The puffed cheeks and twisted, almost comical, self-portraits, hanging on the wall, have the same ugly veridicality as the portraits. They suggest that our term "still life" is altogether too placid, willing, and stillness, a scene of cultural necrosis like these call for the Continental term for still life, "dead nature". The catalogue quotes an attack by Vicente Carducho on a painting of Christ in the house of Martha and Mary which surrounds the figures with "such a copious supply of food, joints of lamb, capons, fowl, fruit, plates and other kitchen paraphernalia, that the viewer looked more like the House of Greed than the House of Sanctity". The tone of disgust is exactly right: the contents of the world, in Spanish painting, are not like those of the Renaissance, a mass of material temptations. The artists set out to revile the visual world—and perhaps, rather than making claims that this rather skimpy representation of "Golden Age" art, the Academy might have attempted a wider survey of Spanish painting, including Goya, which would have explored this quality of "secular, satirical, spirituality, unique in European art."

Vintage buzz

David Nichol Smith, who died in 1962, was not gone without honour in his own country in the twenty year of his birth. An exhibition of the books and papers he gave to the National Library of Scotland was opened there in December and will continue until late January. For all his long association with Oxford and his school of English, he was over-mindful of his Scottish origins and his early education under Masson and Saltmarsh at Edinburgh University. After Edinburgh he spent a year at the Sorbonne, where he began a scholarly collection of books of European literary criticism of the late seventeenth and early eighteenth centuries, particularly of the relations of French and English literature at the time. It was this collection, skillfully developed over the years, which in old age he presented to the National Library of Scotland, who have produced an interesting display of visually unimpressive material.

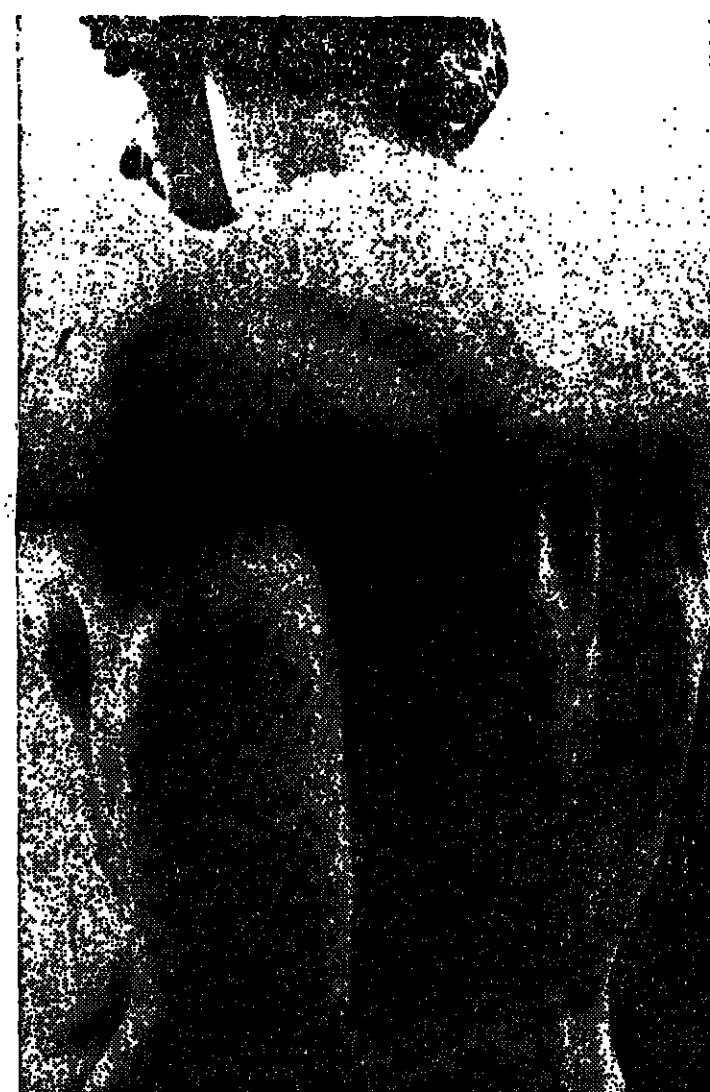
On the professed subject of the influence of American-English on English-English the programme's eclecticism was matched by its blur. No distinction was made between things (like *roadshow*), creatures (like *rattlesnakes*) and places (like *Chicago*—named by Indians) that the English all know to be distinctly American. The programme's eclecticism was matched by its blur. No distinction was made between things (like *roadshow*), creatures (like *rattlesnakes*) and places (like *Chicago*—named by Indians) that the English all know to be distinctly American. The programme's eclecticism was matched by its blur. No distinction was made between things (like *roadshow*), creatures (like *rattlesnakes*) and places (like *Chicago*—named by Indians) that the English all know to be distinctly American.

Quite what was added to the linguistic information on offer by having Melvin Bragg perpetually in situ was hard to spot. This wasn't the only major anomaly.

The National Library of Australia, which acquired his English books after his death, will this year be staging one of its periodic Nichol Smith Memorial Seminars, and earlier this week Edinburgh University sponsored a lecture by Rachel Trickett, principal of St. Hugh's College, Oxford, entitled "Sacred Grove and Enchanted Forest: Some Literary Aspects of William Keat's Landscapes".

Dissecting a giant

By Anthony Blunt



Bacchus (detail) photographed by Luigi Artini: one of the plates in James Beck's *Michelangelo: A Lesson in Anatomy* (31pp and 91 illustrations. Phaidon, £4.95), which offers telling interpretations of photographs of Michelangelo's work to artists and art students.

HOWARD HIBBARD:
Michelangelo
347pp. Allen Lane. £5.

LEO STEINBERG:
Michelangelo's Last Paintings
128pp and 164 illustrations. Phaidon. £16.

CHARLES de TOLNAY:
Michelangelo
Sculptor, Painter, Architect
283pp and 317 illustrations. New Jersey: Princeton University Press. £9.75.

To write a book on Michelangelo is probably the most difficult task that an art-historian of today can undertake. The range of his work is so great, the problems presented by the individual works are so complicated, the literature is so vast and the disagreements of scholars are so fundamental and violent that any writer must hesitate before plunging in on the task of writing clearly and intelligibly on the subject and at the same time avoiding falsifying the picture by over-simplification. But there is an even more fundamental difficulty in facing up to Michelangelo: modern art-historians are so inhibited by the fear of being thought sententious or pompous that they can hardly ever let themselves go, as did John Addington Symonds, and so rarely produce descriptions or analyses which rise up to the grandeur of the task. The three books reviewed here illustrate the difficulties of the problem in different ways.

Howard Hibbard's *Michelangelo* is certainly the best summary of Michelangelo's life and achievement written in the English language and taking into account the work of recent scholars. It is clearly and simply written, the necessary biographical and historical information is well set out, and the author's own opinions are clearly stated. It is a pity that the book is so long, and that the author's own opinions are so often repeated. The book is a pity that the author's own opinions are so often repeated. The book is a pity that the author's own opinions are so often repeated.

Unlike Professor Hibbard who covers the whole of Michelangelo's career, Leo Steinberg in *Michelangelo's Last Paintings*, works on a smaller canvas, and examines only one pair of paintings—the frescoes

in the Pauline chapel; but he pursues these two queries relentlessly, dissecting them and leaving no vein or muscle unexplored. The present and the dissection are fascinating to watch and there is not a moment of boredom in reading the book, though there may be moments of slight exasperation.

In his preface Professor Steinberg is very much on the defensive and fears that he will be accused of over-interpretation, but he reasonably asserts that with an artist like Michelangelo, who never did anything without some reason, over-interpretation is at least as likely to misrepresent the artist's intention as over-simplification.

I have only two quarrels with Professor Steinberg. The first is that on many occasions I found myself thinking that his explanation might well be his correct one but that if I was clever enough I could probably think of half a dozen alternatives which might be equally convincing, though none would probably be demonstrably correct. Take, for instance, the two young soldiers who walk so unexpectantly through the background of the *Crucifixion of St. Peter*. It is true, as Professor Steinberg points out, that they are walking (repeatedly) in the direction of Jericho, visible in the top right-hand corner of the composition, but it is safe to assert, as he does, that they represent the Christian wayfarer seeking the city where spiritual blindness is cured? Do they not simply represent total unawareness of the significance of the scene, in contrast to those who vehemently express their reaction to either hearing the voice or seeing the light? But perhaps I give away my own case by introducing the word simply: nothing in Michelangelo is simple; but I cannot propose a more satisfactory explanation.

My second quarrel with Professor Steinberg is that in certain places he seems to be in the pit of a well which I cannot see at all. I cannot see that the figure of St. Paul and that of the soldier lying on his back under a man who stands behind him, both of which are seen in the painting, are in any way related to the two "over-gods" which originally

stood outside the Palazzo del Consistorio, therefore I cannot believe that Michelangelo intended them as a symbol of the city of Rome. I have even greater difficulty in believing that the men who are setting up the cross on which St. Peter is about to be crucified are rotating it, and I cannot therefore follow Professor Steinberg in seeing in their action a reference to the circular Temple erected by Brunelleschi over the spot where the martyrdom was believed to have taken place.

There are other cases in which it seems to me that Professor Steinberg strains the evidence, but even when he does so his suggestions are interesting and one usually feels that they might be true even if it is not certain that they are. What is more important is that they compel one to look carefully at the paintings, and this is made easier by the superb detail plates, more than sixty in number, which cover the whole surface of the frescoes; and it should be added, even the coloured plates are of exceptionally good quality.

Even when Professor Steinberg's suggestions are over-ingenious they are always related to the work he is discussing. With Charles de Tolnay, however, the analyses often seem to bear almost no relation to the work of art. For instance, when he says in his *Michelangelo* that in the ceiling of the Sistine Chapel Michelangelo creates "a world of gigantic figures which are an incarnation of the vital energies latent in the vault", it is hard to see what he means. He develops the theme by adding that "Michelangelo finally finds the plastic expression of the whole of the universe in the vault—the curve of the whole structure by interpreting it as a result of the weight of the Prophets and Sibyls, whose heavy masses pull it downwards". It is also hard to see what he means by this. Professor Tolnay has invented a scheme of things which does not fit the visual facts of the ceiling. And what meaning can one attach to the sentence about the tomb of Julius Caesar which is added to the two "over-gods" which originally

works of sculpture and drawing: "The religious images of Michelangelo appear translucent, lit by a troubled glow within, and seem to exhale a faint mist which renders their contours fluid and isolates them. Through this phosphorescence the artist creates a light proper to mystical visions which rises on the habitually sombre depths of the soul."

Some of the architectural analyses are even more baffling. Of the interior of St. Peter's he writes: "The centrifugal force first radiates from the centre through the four 'tunnels', but on reaching their furthest bounds, they flow back in positive forms, accumulating in the four great central pillars", and of the Cappella Sforza: "It is the fluid substance of the hollow space swelling in the middle and penetrating into the apses, to flow back again towards the centre... Instead of a dynamically organized, fluid and isolating other of which the apses and the 'celestial tent' of the vault seem to be only echoes". Sentences such as these do not really help the reader at all, but they do make the reader work in question: if anything they serve to distract him from their real features and seek others which—in my opinion—are not there.

The book is of course full of many ideas which are more tangible than these and of learning about the life of Michelangelo. It is, however, curiously uneven in treatment and in some ways awkward in arrangement. There is at the end a chapter entitled "Biographical Notes" which contains much information which could be usefully incorporated in the main chapters. For instance the details about the actual painting of the Sistine ceiling, and the fact that half was unveiled in 1511, would help the reader in the chapter devoted to the chapel which is curiously thin in respect of facts, whereas that on the tomb of Julius II is almost overloaded with the details about the complex story of its evolution. Why, incidentally, one wonders, is this chapter inserted after the section dealing with the Pauline Chapel, which was only begun when the final stage of the tomb was settled?

Considering that this is an English translation of a text which has been published in several editions in Italian and French the editing is curiously sloppy. There are a number of cases where an author is mentioned in the text but the reference is given and the author's name does not occur in the bibliography, and in many others the reference is inadequate or misleading. For instance a blank reference to Botticelli does not help the reader who has to look in the seven volumes of his works; and the reader will search in vain for the account of Vanvitelli's alterations to St. Maria degli Angeli in the only edition of the bibliography, which is that of 1974, whereas for obvious reasons the passage only appears in that of 1763. References to "Pope" leaves the reader in the necessity of deciding which of her three popes is quoted in the bibliography is intended. More seriously, there are sometimes credited to Michelangelo works which he never painted, and which are not in the index. Thus Professor Tolnay states that in the case of the Medici chapel Michelangelo completed an existing building when he took over in 1519 and he quotes on this point Corri and Parronchi. Yet the archival material which these writers have published shows conclusively that in 1519 no chapel existed, and therefore confirms Wilde's contention that the chapel was entirely Michelangelo's work. As Corri and Parronchi's article is not listed in the index, the reader has to guess the truth about the chapel by means of checking what they say.

The bibliography is stated to have been brought up to date as far as the end of 1973. This is true of the author's own works, but certain important books and articles have been omitted. In particular there is no reference to the article of Craig Clifton or Giorgio Spini, and there is no mention of the important documents, published by Mantovani in 1971, which show that in 1519 Michelangelo was painting an altarpiece in Rome.

Kant and the Problem of History

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David Hume
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The original History was first published between 1754 and 1789 in six volumes and, because Hume tried to write a non-partisan study from a critical scientific standpoint, was subject to intense criticism. Kilcup's introduction focuses on the relation between Hume's conception of history and his definition of historical objectivity and finds him an early exponent of the doctrine of the "cunning of Reason" operating in history. *Classics of British Historical Literature* £10.50

History of Germany in the Nineteenth Century

Heinrich von Treitschke
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This edition of Treitschke's 7 volume History—published in the age of Bismarck—includes the most important chapters of the complete translation by Eden and Cedar Paul. After unification in 1871 Treitschke wanted to give Germans a sense of pride and to create the impression of a common history by identifying the history of Prussia with the new German Empire. Though based on exhaustive research the History became increasingly rhetorical and distorted with the increasing popularity of such excessive volumes. It does, however, illuminate the psychological factors that contributed to the course of German politics before 1914. *Classics of European Historians*. £3.50

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De Felice and Mussolini

My second criticism was the excessive reliance on foreign sources has led Professor De Felice to a lopsided view of events, and an illustration of what I mean took some of his incidental remarks about Mussolini: far from stating that the Duce was not a criminal and was immensely well-read, and that few politicians have worked harder than he did, in common, it seemed to me, only to be made by someone taking a Fascist propaganda. When we now told that this biography shows Mussolini to have been a complete failure, we may only regret that the fifth volume will only

any further verbal clarification, an attempt is made to explain away the statements of the Ethiopian war as a Mussolini masterpiece, apparently there was no masterpiece meaning a political masterpiece, just Mussolini's ability to keep cool under great strain. But Professor De Felice explicitly mentioned the war as a political masterpiece, and he has now said as much on several occasions. He has also called it Mussolini's "greatest success", and the reason he gives for that is that this colonial war was foundly important to the Duce who possibly believed it is more than in anything else in his whole life.

notice those who thought him a pompous ass. He also suggests that Mussolini's autobiography sold 100,000 copies in England in the early 1930s, thus proving British admiration for Fascism, though in fact it sold only 4,000. Is this what Mr Ledeer praises as "exemplary scholarship"? Or does it rather indicate that a scholar who bases his views on partisan evidence may end up with unconvincing conclusions?

'Dissent in the USSR'

Britons and Elfs

er. In his review of number 7, 1975) of *Education and The Industrial Revolution* (Batsford, 1975) I agree with him that children were receiving schooling, but objects that I "ask the question of 'quality'." I devote two chapters exclusively to this question. Indeed I make therein a distinction between investigation of attendance and of the quality of the pupils' learning. I discuss teacher/pupil ratios, teacher salaries, teacher training, and so on. I also discuss the competition. Moreover I am aware of the minority of textbook writers who were attempting to apply systematic methods to the whole of the history of literacy attainment in the whole Victorian period. I discuss, surprisingly, do not discuss, the concept of "literacy" in their

Professor Silver dislikes my concentration on Horace Mann's "rule" that one in six of the population should be educated (a proportion that never was achieved in the nineteenth century nor has been since) because: "Mann did not, as Professor West claims, argue that one in six of the population should be in school." Yet I

sis of parental occupations and subsequent careers of a sample of 752-1086, drawn from the biographical registers *Alumni Oxoniensis* 1564-1895. The author acknowledges in their appendix, sampling and these registers have their limitations; and Lawrence Stone has already shown us how much more there is to be done in the case of Oxford alone. In his essay "The Size and Composition of the Oxford Student Body, 1564-1904" (1964, 1965, *Editor, The University in Society I*, pages 3-110). As for the twentieth century, Professor Anderson and his colleagues (1964, 1965, 1966, 1967) that "without turning to primary sources in college archives, an analysis of the student bodies of the nineteenth and twentieth centuries is impossible" and instead, some hypotheses

done nothing to show why this is not a "charismatic" exception in fact "a principle".

Gearle's paragraphs about *values*, *performatives* and *adjectives* are all examples of the muds that result from subjecting the *meanings* of Chomskyan preceptions about meanings-propositions. Of course I know the argument about the ambiguity of "the pretty girls in the pool" (though where is the in omsky?)—I merely object that to account for the ambiguity by "the relations from different backgrounds to the unambiguity, motivated by a demand unambiguous propositions" in this case has no useful results. The syntactic analysis transformations are useful in plain ambiguities like "flying planes can be dangerous" but not

ists (not those of a natural scientist) reliable and informative. The main reason for this is that they have four linguistic invariants. I agree with Searle (paragraph 5), says as much (and says little) about poetry. The main reason for this is that TG grammar is simply an analysis of sentences—any sentences. It cannot count for the meaning of sentences, which do in language, hardly touched upon, utterances, poetry. I entirely agree that the overlap between TG grammar and literary criticism is very small, but it is not empty. Both TG grammarians were aware of the limits of their subject, that it can only count for one of the lower levels of language, and they do not, as demonstrated in some detail. They try to push sentence-analysis to an explanation of what sentences do in language, and they do. I show with so many examples I

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...to passing policy on to such, nonusers. I was asked to return home about his trip and for the man he called the "Duke of Wales", and about how the king talked to him about fundamental problems with his cabinet on issues he subjected to. The ambassador informed Muscat that the king and Edon were incompatible place-hunters, while the other ministers, including Hafiz and Edon, were morally corrupt, and he went on to say that "the British people are deeply hating on your words, silently hating when you reprove them, upon when you fail to heed them, but nothing whatever you refer to them with kindness." Such remarks do not sound accurate or even plausible.

Among this week

MAU. BARRY's novels include *At the Jerusalem*, 1967.

C. BROCKAT is the author of *The Making of Modern Ireland 1603-1923*, 1968.

R. ANTHONY BLUNT's recent books include *Nicolas Poussin*, 1967 and *Baroque*, 1968.

ANTHONY'S BURGESS's most recent novel is *Novelone Symphony*, 1974.

C. CHAMBERS's most recent book *Scholar Extraordinary: The Life of Friedrich Max Müller*, 1974.

A. E. ARVAIN is Professor of Pathology at the University of Bristol.

QUART. HANDBOOK. *A Handbook*

contributors

NICHOLAS MANBERG's books include *Commonwealth Experience*, G. RUNCIMAN is the author of *Ecology in its Place* and *Man and the Sea*, 1970, and *A Critique of Marx's Philosophy of Social Science*, 1972.

MR SCRUTON is the author of *Art and Imagination*, 1974.

MR SHAPIRO is a Fellow of Oriole College, Oxford.

MRS VON DER POST's most recent novels are *A Story Like the Wind*.

king of best authorities, the
Minister Confession is not a
good either, since it ca
st fifty years after Spenser
and disagrees with him, to
the byzantine confession would
fundamental issues as person
in grace (Article 17).
CAROL V. KASKE, re
partment of English, Cornell
iversity, Ithaca, New York 14853

disparity between numbers
roll and numbers in at-
e. Professor Silver's failure
y the available estimates of
dgment (what I now use) acts a
deep a smokescreen on the
Professor Silver objects that
ference to Dickens's *Nicholas
Toby* is superfluous. I
ough relies on that of S. J. Cu-
ough I quoted as an illustration
Professor Silver "now de-
fessed Silver's "now de-
last word on this subject."
le in a work by Brian St-
in *the book*, a book that
is not outdated, des-
not that it appeared in 19
I state that "schools were

[illegible]

the statements about the natural universe, viz. natural science) (3) ... the science of language is not a special, naturally organ. Chomsky's dissatisfaction with grammar, his efforts to extend it into 'the science of language' sometimes drive him into the dead end of the question.

No 3, a variant on Cartesian dualism, is in Searle's paragraph 4. He will find my answer to his questions on pages 70-73 of my book, where I say that the question of the existence of a Language Acquisition device is a philosophical one. Why is Searle still so coy about evidence? Is there any? and go on to discuss what difference it would make to our understanding of the world if there were such a device. I would have been glad to suggest a number of

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adham College, Oxford.
 Mrs. HAY is Professor of Medieval
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ZUCKERMAN's books include *Social Life of Man*, *Monkeys* (Apr. 1938) and *A Far Off Place*, 1974.

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seems all as bad as the scrib-
bly "held up to obloquy"
"Dickens." Yet Sim-

Professor Anderson's and Ms Sch
napper's pamphlet (34 pages) con
cerns itself chiefly with the anal

not explicable in language-independent terms, i.e. that Holography cannot be a natural science. See [1].

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London EC1P 1DQ

Mr. Ted Hughes
Mr. Malvin Lasky

1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 26

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anatomy, 1961.

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1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

the 1990s, the number of people in the United States who are 65 years of age or older has increased by 50 percent, and the number of people 75 years of age or older has increased by 100 percent. The number of people 85 years of age or older has increased by 200 percent. The number of people 95 years of age or older has increased by 400 percent. The number of people 100 years of age or older has increased by 1,000 percent. The number of people 105 years of age or older has increased by 2,000 percent. The number of people 110 years of age or older has increased by 4,000 percent. The number of people 115 years of age or older has increased by 8,000 percent. The number of people 120 years of age or older has increased by 16,000 percent. The number of people 125 years of age or older has increased by 32,000 percent. The number of people 130 years of age or older has increased by 64,000 percent. The number of people 135 years of age or older has increased by 128,000 percent. 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The number of people 490 years of age or older has increased by 302,231,454,903,657,293,676,544,000 percent. The number of people 495 years of age or older has increased by 604,462,909,807,314,587,353,088,000 percent. The number of people 500 years of age or older has increased by 1,208,925,819,614,629,174,706,176,000 percent. The number of people 505 years of age or older has increased by 2,417,851,639,229,258,349,412,352,000 percent. The number of people 510 years of age or older has increased by 4,835,703,278,458,516,698,824,704,000 percent. The number of people 515 years of age or older has increased by 9,671,406,556,917,033,397,649,408,000 percent. The number of people 520 years of age or older has increased by 19,342,813,113,834,066,795,298,816,000 percent. The number of people 525 years of age or older has increased by 38,685,626,227,668,133,590,597,632,000 percent. The number of people 530 years of age or older has increased by 77,371,252,455,336,267,181,195,264,000 percent. The number of people 535 years of age or older has increased by 154,742,504,910,672,534,362,390,528,000 percent. The number of people 540 years of age or older has increased by 309,485,009,821,345,068,724,781,056,000 percent. The number of people 545 years of age or older has increased by 618,970,019,642,690,137,449,562,112,000 percent. The number of people 550 years of age or older has increased by 1,237,940,039,285,380,274,899,124,224,000 percent. The number of people 555 years of age or older has increased by 2,475,880,078,570,760,549,798,248,448,000 percent. The number of people 560 years of age or older has increased by 4,951,760,157,141,521,099,596,496,896,000 percent. The number of people 565 years of age or older has increased by 9,903,520,314,283,042,199,193,993,792,000 percent. The number of people 570 years of age or older has increased by 19,807,040,628,566,084,398,387,987,584,000 percent. The number of people 575 years of age or older has

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

the 1990s, the number of people in the world who are illiterate has increased from 1.2 billion to 1.5 billion. The number of illiterate people in the world is expected to reach 1.7 billion by the year 2015. The number of illiterate people in the world is expected to reach 1.7 billion by the year 2015.

[illegible]

By Lord Zuckerman

occupied for only a few months. Marais remained in the district for about three years, living sometimes in a neighbouring farmhouse, sometimes in a hotel; posing at times as a mine doctor, and at times as a hunter, although he was neither. After the day's work was over, Marais, often accompanied by a young friend—but, according to Mr. Rousseau, not Austin, who presumably had moved on—would go to the "bush" to collect specimens of the baboons through binoculars, throwing sweets at them. From time to time in the years after his return to Pretoria, Marais revisited the Waterberg district, but his interest in scientific observation of baboons, if it can so be called, lapsed, according to Mr. Rousseau, only some three months. More than that, the picture which Mr. Rousseau paints of Doornbosch "when it became a centre of scientific observation" is far removed from the peaceful one which Marais was concerned to convey. Compared with myself, I have had the opportunity of observing wild baboons in the bush to have been a slave of human activity.

The number of baboons in the troop, as well as the extent to which the animals were tame when Marais and Austin first made their acquaintance, vary from one account to another. But whatever does Marais give us here should be the basic facts to which a field study of animal social life should address itself: for example, the number of family parties into which the 300 or so animals in the troop are divided, the presence of adults and of young, and the seasonal incidence of births. In the *Psychic* article we are told that the troop was governed by ten old males and "a dozen homosexual females" with secondary male characters. This is a very interesting but quite unconvincing statement in the literature of sub-human primate anatomy. But in *My Friends* the governing body

consists of eleven males. There is no mention of the extraordinary size of the male in *The Soul of the Ape*, but no longer as a lesbian. In the *Psychic* article, Marais implies that while living in the bush he had made an "extraordinary discovery" on the brain of a beeborn, and elsewhere he writes as though he found "no difficulty in 'cumbing' the beeborn's penis" or in "smalling the beeborn's testicles" (the "beeborn" is a term Marais uses for the baboon). This operation was performed on a beeborn by a trained surgeon even under the best of laboratory conditions. But Marais forgot to mention the cost of the operation, which was £100, or *The Soul of the Ape*. In *My Friends* we are told that before surgeons dared remove the human appendix they experimented on baboons, and that the operation was "simple and safe." There are few operations in surgical history which are better documented than the baboon appendectomy, and when Marais says that the procedure "is a number of other assertions blandly put forward as established fact in *My Friends* and in *The*

few examples—there was no direct evidence of the Mordak day, any more than there is now, for the following propositions:

- (1) The animals and the plants have been connected by an unbroken chain of intermediate types.
- (2) Geographical isolation leads to extreme variability. (Once isolated, a group of animals may differ so much from the parent species, or isolated populations as a rule lose variability.)
- (3) The *Macaca baboon* is the ancestor of the *Macaca* monkeys, any non-primate mammal in Africa.
- (4) The mental ability of the

(4) The molar activity or the baboon is correlated with the shape of its skull.

(5) The baboon is "cleverer" than the vervet monkey of South Africa.

(6) The shape and size of the occipital ridge of the skull in the baboon is correlated with the relative length of the arm.

(7) From the point of view of evolutionary descent, the baboon is more closely related to gorilla than is any other Old World monkey.

(8) The sense of smell is located in the cortex of the brain.

Mareis seems to have put down on paper the first thoughts which came into his mind, whether or not he had any reason to believe them to be backed by evidence.

One extraordinary invention recorded in *My Friends* relates to exchanges Marais had with the Smithsonian Institution of Washington. He writes that this august body sought his advice about setting up a laboratory "in which to study baboons and other species such as *Macaca mulatta*", and that he prophesied that this "experiment would most likely fail. What in fact happened was that in 1915 Marais wrote to the secretary of the Smithsonian, setting out a length the essential observations which were repeated in some of their writings about baboons. The purpose of the letter was to ask whether the institution could help him get a book published on this subject. The secretary replied that such assistance might be given on any subject to be published, and enclosed with his letter an offering of a report on the sexual behaviour of monkeys and baboons by one G. V. Hamilton, which had appeared in the *Journal of Animal Behaviour* the year before. Hamilton's laboratory apparently had been in Montecito, but the Smithsonian had nothing whatever to do with his studies, and Hamilton certainly could have known nothing of Marais. Marais inverted the whole story, both in time and sense. This is record of Marais's own acknowledging the reply he received.

Apart from two articles which appeared in *Psyche*, the one in 1926 on baboons and the other in 1933 on the "white ant", the only article by Marais which ever appeared in a scientific journal concerned the effect of drought on the breeding area. Originally published in a South African agricultural journal, but now regarded as scientifically groundless, it was reprinted by the Smithsonian Institution in its annual report. According to the same source, the article written by his son, Marais contributed to English scientific journals in one assumes, the 1920s, while Marais himself claimed to have written several "scientific" monographs, some of which were "at once consigned to the oblivion of the archives of learned societies". Marais's name does not, however, appear in the *Zoological Record*, the most authoritative journal which records the scientific literature of all aspects of zoology—during the period he was supposed to have been carrying out his researches. So far as his own discovery of the "super-organism concept", in any contemporary or later scientific literature, it is clear that it was not his primae. The "scientific" Marais says he wrote were presumably the newspaper articles he contributed to *Die Vaderland* and *Die Huisgenoot*, and maybe to other South African popular papers.

Marx's arbitrariness, even if engaging, way of dealing with biological and scientific facts. The same arbitrariness is illustrated in his *Soul of the White Ant*. In the same way a termite can be a "white ant" or a "black ant." One can only wonder, for example, if such strange statements as those about the production of "black fluid" circled round the body by the red and white blood corpuscles, or that the nerves of the body of the termite which becomes the queen of a colony gradually disappear and become transformed into fluid, or that the sting of the yellow fly due to a discharge of electricity or at suggestions that microphones were readily available in the 1920's or at the beginning of the 1930's, whose purpose was to make it so sufficiently above unity to allow of the easy detection of the "footfalls of a fly." And in the *White Ant* book, as in those on the baboon one can not only wonder

Marx's also possible evidence and vague generalizations, for example: about the distinction between innate and learned, or between unconscious and conscious behaviour, whether in baboons,

which made his name, and one of which he dedicated to the memory of Marx, revealed the cuttings of his profession far more vividly than any appreciation of the critical attitude that is called for even in the popularizer of science, or for that matter any sound understanding of the scientific literature which he was reviewing. He admits in *African Genesis* that he, Ardrey, was totally ignorant of biological science when he started collecting the material for his book; that he could not, for example, tell a humerus, the bone of the arm from a rib, the bigger of the two bones of the leg. Perhaps that explains why he was so susceptible to Marx's tissue of zoological nonsense. There might, of course, be other explanations.

Mr Ardrey, too, writes in a highly imaginative way, uninhibited by the niceties of the scientific process, and without making clear to his readers that what is intended as scientific truth must be verifiable, and not merely judged by its popular appeal. What is also amazing is that without any knowledge of the sciences other than what he appears to have gained from what seems like a haphazardly selected—however—wide—general

Divided idealists of the Cape

By Laurens van der Post

W. A. de KLERK:
The Puritans in Africa
A Story of Afrikanordom
 376pp. Rex Collings. £5.

William de Klerk's *The Puritans In Africa* is a work of much importance, and the most immediate relevance. He himself modestly calls it "a story of Afrikanerdom", but it is in a real sense the story of the white South African and I belong to said as it has not been told before. He is, of course, singularly well equipped for such an achievement. Himself a member of one of the oldest Cape Dutch families, he is a scholar, a novelist, a lawyer, playwright, and philosopher; a man whose knowledge of the humanities in their classical and abiding sense, has been a formative influence both on his own work and the numbers of his countrymen (far greater than is realized abroad), dedicated to a profound and dangerously late reappraisal of themselves and their society. He writes as he does in Afrikaans, but he speaks and reads German and French is a classical scholar and has travelled widely in Europe and the United States, and he is in a position to know that his countrymen are to develop themselves both in its world context and its own hitherto divided emphy.

the last part of his achievement because until now the story had neither been seen steadily nor reported whole. Bizarre, even absurd as it may seem, apart from one shorter and more specialized foray into this dimension of history conducted by another Afrikaner some twenty years ago, Mr de Klerk is the first comprehensive re-creation of the total scene, restoring to its main role in the improbable and compulsive drama the vital element missing from the elaborate historical presentations that have hogged the traditional theatre.

For in the forefront of the inherent historical concern which makes this book such obsessive reading he keeps what I can only term the *inner eventfulness* of the story. It is true of course that all the external events which accompanied the unfolding of this eventfulness for 300 turbulent years and more have been simply and dutifully reported, but in such a self-sufficient manner that these events can be described only by the inescapable cliché as versions of *Hamlet* without the Prince of Denmark; without the fateful crisis of conscience and agony during a time which the Afrikaner too always to find out of joint. For in the drama of Afrikanerdom has been merely a matter of external and Toynbelaan challenges of environment and the nature of human beings to meet them. Afrikanerdom would not exist had it not existed; if indeed it would ever have been born.

Certainly the publishers who keep on reprinting Marais's three animal books have no reason to complain.

I do not know how Marais would rate as a poet in the world of modern poets, but if it were his science that was in question, and if those taking part in any discussion about it were South African scientists, they would, I have come to realize, be reluctant to speak out. The year 1975 was celebrated as the centenary of Afrikaans as a language, and there was no recovered a figure that any criticism directed at him in the land of his birth would cause a public uproar. He has become an Afrikaner idol, and it is "bad form" in South Africa to point out his faults. He is claiming him a genius, he has been unnecessarily furnished with feet of clay.

During the course of a recent visit I gave a general lecture at the University of Cape Town, in which I spoke about the growth of scientific knowledge, and about the ways in which its development can be impeded—sometimes by the force of convention, sometimes by neglect, occasionally by fraud, and sometimes by pseudo-sciences. To illustrate the latter I discussed Marais, as a name more familiar in South

could be dismissed with the disastrous oversimplification of being mere creators of another police state, unworthy even of the degree of tolerance extended to far more repressive totalitarian systems like the Russian.

In the process, all that contradicts this blanket condemnation of the Afrikaners—the individuals among them fighting for the highest human values with something like the courage and eloquence of any Russian dissident, a literature and especially a flowering of poetic expression comparable to the best in the modern world—have been unardonably ignored or, I fear, deliberately overlooked because the restify too uncomfortably for specific pleading to the ultimate humanity of Afrikanerdom.

It is necessary to stress this, because despite apartheid and the many obvious and deplorable negotiations of South African life the Afrikaners are one of the most remarkable and complex phenomena of our time, immensely worth our study and understanding; because potentially, despite the daunting paradoxes of the policies of a minority government, they are still capable of transformation into one of the most creative societies on African soil.

This is the view of Mr do Klorin, who writes as someone who was for 20 years within the highest and most secret councils of Afrikanerdom, and it is also that of a person like myself, who though one of a family widely known in the circles of South African history behind him, has had to fight for fifty years for his own view of the essentials of Afrikanerdom in its world context. This conclusion is rooted in the fact that the Afrikaner, as a people, is a people of the Purlan Ideal which makes it akin to the spirit of the founders of America, is still the Afrikaner's main concern; it sought expression for over a century, even in the most primitive and barbaric, but the concept of apartheid which this book took of course rejects.

Moreover at the end of its vivid and moving evocation of African history, the book compares its shortcomings with the merits of *The Puritans in Africa* which shows how the ancient Calvinist and Huguenot conscience of the Afrikaner

troubling him today as never before. The compelling what is best in him clamours for correction of the manifest injustices and imperfections of his society. That is why, for instance, the most deadly battle fought not as the world believes, by a few Anglican and Catholic priests in South Africa's remarkable Jewish intellectuals, English-speaking citizens and a handful of black martyrs but by Afrikaners against Afrikaners.

sparring kind - is raging in the Afrikaner heart and mind. It is an accident that one of the first books ever written attacking racial and colour prejudices in South Africa was written by an Afrikaner, and that the real standard-bearers of the 'insurrection' within the over-narrowed confines of the Afrikaner spirit had been Afrikaners - H. C. Meyer, Leo Marquard, Le Roux

Africa in the content of the relevant part of my lecture than some other name I might have chosen, say, in London. I cited some of his extraordinary zoological data, and at the same time made it clear that I was not at all aware of his work in any way directed at his reputation as an Afrikaans poet. The reaction was immediate. Usually without even referring to the theme of the lecture, what seemed like the better part of the audience rose to their feet in protest to the defence of Marais in reports, in articles, in letters, and even in editorials. All but one of the scientists who allowed themselves to be quoted in the flurry of protest were Afrikaans. Marais, I recall, although a few did at the same time say that they had never regarded Marais's scientific writing as serious, and, in effect, that it was all Mr Ardrey's fault that he had come to be regarded as a naturalist and scientist. Not one of dozens of cuttings which I have been sent since the lecture suggests that South African biologists apart from a single exception are prepared to stand up and be counted by declaring that Marais was a scientific charlatan⁴.

A lead editorial in the *Capital Times*, which discussed

Boshoff (a communist and grandson of an Afrikaner President of the Orange Free State Republic), Bruns Fischer; poets like Uys Krige, theologians like B. B. Keet and the seven eminent Dutch Reformed Church clergymen who followed him to condemn apartheid; Beyers Naude and thousands of other Afrikaner men and women.

General Smuts said to me before the war that outsiders would never understand South African politics until they realized it was a battle between Afrikaner and Afrikaner over the role the British should play in their society. Where he said that, he would mean it, and it is certain to it is a battle between Afrikaner and Afrikaner over the role the black and coloured people of South Africa should play in the society. Their campaign assumed such proportions that this is not a university campus, Sydenham, nor a market place, where this theme is not the greatest preoccupation. Outsiders may discern the distinctions between *verkreëte* (retarded) and *verligte* (enlightened) as metaphysical sophistry no substance. They could not understand, being outsiders, the difference between the two is the thin end and the wedge of the values of epistemology that have made the Afrikaner what he is at his best despite impossible odds. Daily the wedge is driven more deeply into the Afrikaner's spirit and separates negatively from the world widely. In the past two years alone, abolition of the like the Masters and Servants Act—a deed of immense civil emancipation for all black and coloured people, of course, not reported abroad—and the abolition of mass humiliating identity cards, have been the most affecting. The campaign has become and how fast its force and power are growing.

Above all, the traditional keepers of this historical conscience, the African churches, who originally betrayed their trust by trying to justify apartheid on religious grounds, are increasingly splitting the issue. Only a few weeks ago powerful Dutch Reformed Synods were still urging across the color and racial lines cannot be justified on Christian grounds. From the inside this may seem too little and too late, but one has only to read the *Interdenominational Declaration of Intent* by the Dutch Reformed Church and the *Declaration of Intent* by the African churches to see the consequences inspired movement towards a new, more realistic

For this reason alone, Africanists should be wary of recommending this book to anyone other than to Afrikaners and their enemies. To the Afrikaner, the author is a traitor, a man who called himself and betrayed his country, a man who was an inner enemy, and how many more such traitors and prodigals therefore is his name. To the rest of the world, a return to the spirit that brought forth the author has always been his greatest source of strength. He has enemies so that they can oppose him and stand what it is they oppose. He is only because when we do not have the understanding to understand him, we are forced to produce another form of the evil we seek to abolish.

references to Marais under the heading "An Unnecessary Attack" ended with the question: "Is scientific genius confined only to the scientifically trained?"—the implication being that Marais would have qualified as a scientific genius if the answer were "no". The answer, however, happens to be "yes", and almost a tautology—"yes". Anyone responsible for a critical reading of Marais's understanding would by definition be both scientifically informed and scientifically trained. The very question is an illustration of the confusion which pseudo-science has generated about the nature of science. But perhaps it is not surprising that the question was put in a country where the memory of Marais is kept alive not just by the fact of his existence, but partly also because of the false belief that he was a scientist too, a belief which the conspiracy of silence on the part of some scientists—perhaps due to a fear that his work would be discredited at Marais's birth, they would be regarded as anti-South African—has certainly helped perpetuate. In fact, however, neither silence nor action can be used upon Marais to sustain scientific or intellectual nonsense.

1. This letter is not referred to in Mr Rousseau's biography. I am indebted to Mrs Briers for permission to use it here, as I also am for having aroused my curiosity about Marais. She has also provided me with English translations of relevant parts of Mr Rousseau's biography.

2. Marais used the term "apes" very broadly. If the animals he had in mind were baboons or vervet monkeys, it should be noted that these animals do not have an

3. He did, however, refer in passing to "royal substitutes" in a 1928 newspaper article, which is also reprinted in *The Road to Waterberg*, a collection of such pieces first put out as a book in 1972 from the publishing house of which Leon Rousseau is a partner. He did without noting that the occurrence of substitute queens upsets the concept that the queen is the "brain" of a territory, which disintegrates on her death.

4. Fritz Leffert, professor of zoology at Prairie University, allowed himself to be quoted as saying that Marais "was one of the greatest minds in the field of natural science in this country."

5. The director of the American Museum, G. K. Brein, commented that "Lord Zuckerman is heavily prejudiced against anything African." One of Professor Leffert's colleagues at Prairie University described as "grandiose" the fact that Marais, echoed the same sentiment, somewhat more forcefully, in a piece headed Lord Zuckerman "is an agitator." S. H. Skiffie, position editor of the *Journal of the Royal Society of South Africa*, seems to have been alone in telling the press that Marais was no scientist. In a book published in 1955 under the title *Dwellers in Darkness: An Impression of the Darker Peoples of Africa*, Dr. Skiffie had referred to Marais's idea that a terminology should be regarded as a single composite animal as "just nonsense. It does not seem to me to understand the complexity of the human community at all. The inhabitants of the mounds are just as much separate entities as are the inhabitants of a human city. If the terminology is a species of the same, it is as applicable to London and New York, and Cape Town."

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Man and Natural Resources
122pp. Croom Helm. £5.95.

L. Harrison Matthews is rightly described on the jacket of his *Man and Wildlife* as one of the world's leading zoologists. After a mainly academic career he became scientific director of the London Zoo in 1951, and held this post for fifteen years. He is well known for his own original research into many problems of mammalian biology, as a result of which he once enjoyed the nickname of "Hygiene Matthews". He has produced both popular books like his *New Naturalist's British Mammals* and those such as his two-volume *Life of Mammals*, directed to a more academic audience. His entry into the field of popular ecology is likely, therefore, to arouse considerable interest.

There have been so many books on conservation and wildlife that it might be thought that there was little more to be said and to some extent this is true. Dr Matthews includes little that cannot be found

somewhere in some book written by some other author, but he has nevertheless combined his material in a new and stimulating manner. He has produced the most balanced account of the subject which we have yet seen. His encyclopedic knowledge of the animal kingdom has enabled him to illustrate his thesis with apposite animals selected from every habitat and every region of the world.

Most books related to wildlife conservation tend to play down the competition of wild animals, particularly insects, with man. It is refreshing to find the proper importance given to insects, which outnumber so greatly all other species, though their actual biomass may not be quite so great as he has suggested. There is some truth in the idea that if we cannot control the insects, they will control us.

The general message is that, with an effort, we can maintain a reasonable environment: "Conservation consists of clearing up our mess as we go along." Dr Matthews is not very optimistic about the future of the larger land mammals, except as inhabitants of zoos and, carefully managed, in restricted nature reserves. After all the outcry about what is happening to whales are left unexploited for a long period of years we may expect them to regain their numbers. This will be possible because they, unlike lions or elephants, do not use the same area of land. The same area of land is likely, therefore, to arouse considerable interest.

Str. C. Stanton Hicks is a distinguished medical scientist, but his *Man and Natural Resources*, which has the significant subtitle "An agricultural perspective", illustrates his wide interests in ecology and ancient history. He believes that modern farming is upsetting the balance in many areas, and that it could make vast areas of the world increasingly less fertile. He supports his conclusions by lucid accounts of similar happenings in Asia, Africa and Europe during the Roman and other periods. His historical descriptions are disturbing, and there is no doubt that there are modern parallels, but the description of modern agriculture is not always accurate. Intensive farming, carefully carried out on many soils, increases and does not decrease fertility. The important thing is to avoid repeating the mistakes of the careless. Professor Hicks is better at depicting dangers than in suggesting solutions. He is anxious to restore an "ecological balance", and enthusiastically advocates the greater recycling of wastes and the use by farmers of products like municipal compost notwithstanding their high levels of potentially toxic heavy metals.

Both these books in Croom Helm's *Life of Mammals* series indicate once more, that it is the increase in our numbers and in our demands for a higher standard of living which is putting so much pressure on the world's limited resources, which wild animals or farm animals are not. Dr Matthews' book is more optimistic, though his conclusions will be very depressing to many conservationists. Professor Hicks is more pessimistic, but the problems he discusses would seem more possible to solve. The world should be able to feed at least twice its present population without ruining the soil, but the pressure on many forms of wildlife is likely to be overwhelming.

BOOKSELLER'S ANNOUNCEMENT

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FRANÇAISE, ce sont les
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LIBRAIRIE
DE L'UNIVERSITÉ

17, rue de la Liberté, DIJON, FRANCE

Theory and therapy

By M. A. Epstein

JOSEF ISSELS:
Cancer: A Second Opinion
216pp. Hodder and Stoughton. £4.25.

Even in those enlightened days cancer continues to be a disease evoking dread and horror in the general public. Perhaps because of this peculiar emotional response to cancer, quite unlike that seen with other diseases, there has always been a fringe of unorthodox practitioners, claiming in unusual treatments alleged to lead to dramatic "cures".

In recent years Josef Issels has become widely known because of the amazing results he claims to have achieved with terminal cancer patients at his Davarian Clinic by the application of a highly individual but controversial system of treatment. Indeed, so great was recent public interest in Dr Issels after a well-known personality had gone to him for this treatment, that an important British medical and scientific team was sent to investigate his work. As will be remembered, the results were assessed with the utmost fairness but did not stand up to scrutiny, and the clamour for the use of Dr Issels's

methods in this country died down as these things do.

In *Cancer: A Second Opinion*, Dr Issels gives an account of his views on the causation and nature of cancer, and on the way this disease should in consequence be treated. Dr Issels's ideas on physiology and medicine represent a curious amalgam of ignorance, misunderstanding and old wives' folklore, and although the material is presented in scientific terminology, the impression grows stronger as one reads that one has passed into a world beyond the Looking Glass—technical terms abound but are used in ways unrelated to their generally accepted meaning, so-called "facts" are adduced without regard to their validity or relation to the huge body of contrary scientific evidence, and well-known scientists are cited alongside obscure proponents of "freaky" theories. Dr Issels believes that cancer is a generalized disease stemming from a combination of causes which include the breakdown of a hypothetical system of detoxication, a build-up of toxic foci of unspecified nature, and a physiological disturbance which bears no relation to actual bodily function.

This is followed by an exposé of Dr Issels's system of treatments, which range from neural therapy to oxygen-ozone therapy, haematogenic oxidation therapy, hot either

therapy, auto-hormone heat therapy, and so-called substitution therapy: the chapter on immunotherapy, which is the science of immunology with the ease of a Celler.

There can be no doubt that Dr Issels has taken unusual pains to improve the morale of his terminal cancer sufferers, but his claimed "cure" rate does not match up to that routinely obtained by conventional means, even assuming the correctness of all his diagnoses. On this point the clinical histories included as an appendix do not reassure; those assorted hopeless and inoperable cancers in which "total remission" is said to have been induced cannot be assessed in the absence of any reliable laboratory data confirming the nature of the disease in each case.

It is a great pity that this sort of material should be put out in relation to a disease about which sufferers and their relatives need special reassurance and solid information. This book can do nothing but confuse the general public, and for the informed reader can only give an insight into the strange state of Dr Issels's ideas. It is really a pity that a book of this kind should want to take away the mystery and fear surrounding it; they would do far better to look at *The Conquest of Cancer*, by James Watson, which is an excellent assessment of Dr Issels's himself.

It would be interesting to know what the German public would make of the novel. For Mr Hilsenrath, his on occasion attempting Grass's realistic approach to the terrors of a story, generally divides such a treatment. His narrator, Max Schulz, an SS mass murderer who after a war assumes the identity of a Jewish boyhood friend (one of his crimes), and emigrates to Israel—

FICTION

Unforgotten, unforgiven

EDGAR HILSENRATH:
The Nazi and the Barber
302pp. W. H. Allen. £3.95.

The Nazi and the Barber, although written in German, has not been published in Germany—so far no German publisher has been willing to take it on. A reviewer in a German-language newspaper published in the United States calls it "the most important book by a German-born author since *The Tin Drum*". Edgar Hilsenrath may tire of the comparison with Günter Grass, but it is unavoidable. His novel lacks the subtlety, originality and magic of Grass's classic, but it describes the mania of the Nazi state in eastern Germany and the surreal horrors of his post-war reckoning, and it makes sense only by the corpse of an American major. This long stretch of narrative is much the best part of the book, evoking admiration as well as horror. Elsewhere Mr Hilsenrath writes of mass madness with much less power, maybe because he wants to "understand" it. And the excursion into Israel, less successful than his treatment of Germany, picks up the pieces. *The Nazi and the Barber* may not be as considerable a novel as twentieth-century Jewry as Mordecai Richler's under-rated *St Urbain's Horsehead*, but its German dimension is extraordinarily brutal, uncompromising, and effective.

Roy Foster

where he becomes a hero in the battles to found the new state. His two identities, as is the way with German doppelgängers, mingle, merge, and fuse; when he decides to confess (though "confess" is the wrong word, for his guilt is a very ambivalent factor), he indulgently soon as mad. At the end of the book judgment is left open, for, in the 1930s and 1940s, God Himself, if He didn't exactly "take orders", at any rate stood by and watched.

The issues and the story compel our interest. But these are not the elements that define the book; nor is it its jerky idiom (an excellent translation), nor its rather heavy-handed black humour: it is its violence. Mr Hilsenrath is himself a survivor, a Leipzig who fled Germany at the age of thirteen, fought in the German underground, and went to Palestine in 1944. There is no delicacy in his treatment of mass murder, camps in the Polish forests; and no forgiveness in his picture of Germany in 1945, when Max Schulz, his passport to Israel, is a sack of gold teeth, talking his story to a wooden-legged whore in a bombed-out basement, witness only by the corpse of an American major. This long stretch of narrative is much the best part of the book, evoking admiration as well as horror. Elsewhere Mr Hilsenrath writes of mass madness with much less power, maybe because he wants to "understand" it. And the excursion into Israel, less successful than his treatment of Germany, picks up the pieces. *The Nazi and the Barber* may not be as considerable a novel as twentieth-century Jewry as Mordecai Richler's under-rated *St Urbain's Horsehead*, but its German dimension is extraordinarily brutal, uncompromising, and effective.

BARRY HINES:
The Gamekeeper
220pp. Michael Joseph. £3.50.

George Purse, the gamekeeper of Barry Hines's novel, has a wife and two children in a tied cottage. The wife is lonely and has come to resent both her isolation and the nature of her husband's job with what she sees as its cruelty to what he sees as venial and with its probability of a bleak old age dependent on the continuing favour of the estate. The children are subject to antagonism at school from classmates sons of poaching fathers and are developing psychological problems as a result.

All this, however, is background material—interesting in itself, but only touched on in the novel; for Mr Hines has written what is essentially straight documentary. A highly fictionalized account of a gamekeeper's year. There is an attempt at pathos but it is a chronicle that is offered rather than a plot. Obviously much expertise has gone into the writing. Equally obviously something still depends on the pen which the research has brought to the novel, not a very believable character. That there are contradictions in gamekeeping I can readily believe but the too careful balance struck here seemed to me to indicate a writer determined to mingle with his realism the classic attitudes of a liberal intellectual. *The Gamekeeper*, apart from that lapse, could quite reasonably serve as a textbook on its subject and is a text-book for readers will hinge largely on their interest in such matters.

Alasdair Maclean

MARY CURRAN:
The Country Ones
199pp. Chatto and Windus. £3.50.

Some of the best books for children are not "children's books" at all in the strict sense, but thinly disguised accounts of the author's childhood that instantly give the reader, of any age, the authentic feeling of intensely lived experience, perhaps dismissed as trivial by the adults around him.

Mary Curran's low-keyed story of a childhood in the Scottish Lowlands just after the First World War is acutely observed and convincing in its observation of external things, but does not often go below the surface. Aggie and her brothers and sisters are the children of a ploughman, and the book recounts the events of a year in their plain, hardworking lives. Aggie is a good, sensible girl with little time for daydreaming; her main concern is whether she will pass the qualifying examination for the High School, and whether Aunt Lizzie will marry the right man. Fears are rational; the quicksand by the river and the teacher's cane; hopes run no higher than a new truck from the catalogue. The limits of Aggie's world are the boundaries of the possible; her world is the world of her parents—it leaves little room for the development of her imagination.

Anne Barnes

Catherine Peters

CLASSIFIED ADVERTISEMENTS

BRIGHTON POLYTECHNIC

Learning Resources Technical Services Librarian

Burnham Scale SL £5031-(6x£231)-£6417
An important post offering wide opportunity for the innovative development of information and related services, cataloguing and acquisition systems within a multi-media framework. Major current developments include a new resource centre, the merger with Brighton College of Education and the expansion of resource-based learning throughout the Polytechnic. Substantial staff and materials support is envisaged. Candidates should be Chartered Librarians with senior administrative experience and some knowledge of automation, computerisation, information retrieval and CD-ROM. Further details and application forms from The Bursar, Brighton Polytechnic, Moulsecomb, Brighton BN2 4GJ. Tel. 0273 67304, to be returned not later than 28th February 1976.

ASSISTANT LIBRARIAN

Applications are invited from Qualified Librarians, preferably with some relevant experience for the post of Assistant Librarian in the Members Library of the Institute of Chartered Accountants. The Library has a lending collection of current and historic material on Accountancy and offers a wide range of services to members of the Institute. Duties include answering reference enquiries, cataloguing, control of circulation, and supervision of junior staff. Salary in the region of £2,800 p.a., LVs, 3 weeks' holiday, Hours 9.30-5.00.

Please apply in writing to:

Mrs. M. Ware
Institute of Chartered Accountants in England and Wales,
Chartered Accountants' Hall,
11 Copthall Avenue,
EC2R 6EQ

ST. MARY'S HOSPITAL

Præd Street, London, W.2

LIBRARIAN

required for School of Nursing. This post offers an opportunity and challenge to an experienced Librarian to develop the Library on a District basis (serving 8 hospitals and associated clinics). The vacancy may also appeal to persons studying for the Assistant Librarian examinations (City and Guilds). Salary scale £3,003 per annum rising to £3,846 per annum, including London Weighting Allowance. Four weeks' holiday; 36-hour week. Application forms obtainable from District Personnel Officer, St. Mary's Hospital, Præd Street, London W2 1NY.

KENSINGTON AND CHELSEA AND WESTMINSTER AREA HEALTH AUTHORITY (T) NORTH WEST DISTRICT

ST. MARY'S COLLEGE OF EDUCATION

Strawberry Hill, Twickenham, Middlesex

Applications are invited from Chartered Librarians with experience of academic libraries for the post of

Deputy Librarian

In this College of 1,200 students. Library staff includes 8 Chartered Librarians (not including advertised post), 2 library assistants and 4 part-time clerical assistants. Duties would include responsibility for cataloguing and classification.

Applications which should be submitted as soon as possible should be addressed to The Principal, from whom further particulars can be obtained. Salary on scale £3,368-£4,085 plus £281 London Weighting.

angus district council

LIBRARIES AND MUSEUMS SERVICE

LIBRARIAN-CARNOUSTIE

Applications are invited from Chartered Librarians for the post of Librarian-in-charge of the new Carnoustie Library which is expected to open about Easter 1976. Salary scale £2,822-£3,262. Further particulars and application forms available from the Chief Executive (Personnel Section), County Council, 1008 St. John's Road, Carnoustie. Applications should be returned by 25th January 1976.

Stargazer's prospect

DEREK HOWE:
Francis Place and the History of the Greenwich Observatory
64pp. New York: Science History Publications. \$12.95.

FRED HOYLE:
Astronomy Today
179pp. Heinemann. £4.50.

The old Royal Observatory in Greenwich Park, founded by Charles II in 1675, was designed by Christopher Wren to be built "for the observer's habitation and a place of astronomical observation". The various buildings are now part of the Maritime Museum, and under the skilled direction of Derek Howe have been restored as far as possible to their original state. Much of the recent progress

many of the old instruments and the book begins with a view of the modern views of the constitution and evolution, and of continental drift. The latest discoveries about the other planets and the Sun are described with some fine photographs, many of them seen here for the first time. In an interesting chapter, "The Universe as it is", there are reflections on the present state of the human species. The book ends with a description of the life-history of a star, and of dust-clouds, galaxies and the universe as a whole. An interesting point is that in the chapter, "The Universe as it is", the author, Hoyle, does not even mention the theory of relativity, which gives a simple interpretation of it and shows the origin of the universe and its evolution. There are more than a hundred colour plates and many diagrams, all of them well illustrated. Some of the most beautiful and most interesting photographs are included in the book, which is a pleasure to read and will be a valuable addition to all its readers.

has been made by space probes, and the book begins with a view of the modern views of the constitution and evolution, and of continental drift. The latest discoveries about the other planets and the Sun are described with some fine photographs, many of them seen here for the first time. In an interesting chapter, "The Universe as it is", there are reflections on the present state of the human species. The book ends with a description of the life-history of a star, and of dust-clouds, galaxies and the universe as a whole. An interesting point is that in the chapter, "The Universe as it is", the author, Hoyle, does not even mention the theory of relativity, which gives a simple interpretation of it and shows the origin of the universe and its evolution. There are more than a hundred colour plates and many diagrams, all of them well illustrated. Some of the most beautiful and most interesting photographs are included in the book, which is a pleasure to read and will be a valuable addition to all its readers.

PLYMOUTH POLYTECHNIC

Learning Resources Centre Information Officer

Salary £3,278-£3,463 (Lecturer Grade II Scale)

It is required to share the teaching of a well-developed library programme using a variety of teaching methods and to undertake subject special duties in the appropriate Science/Engineering subjects.

Genuine interest in teaching is required, together with good academic qualifications and appropriate professional qualifications/experience. The LRC is housed in a new building on the campus of Plymouth Polytechnic, which is a modern city set in an area of outstanding natural beauty. Further particulars and application form to be returned by 28th February 1976, to the Personnel Section, Plymouth Polytechnic, CFI 3NU.

UNWIST

Assistant Librarians (2)

Salary Scale: £3,174 to £5,418

Tutorial Assistant English

Salary Scale: £2,766 to £3,174

Closing date: 19th February 1976

Requisitions (quoting Ref. TLS) for details and application form to Personnel Section, UNWIST, Cardiff CFI 3NU.

COUNTY LIBRARY SERVICE CHILDREN'S LIBRARIAN

(based at Library Headquarters, Mold)
Salary on Scale AP 4/5, £3,368-£4,085 per annum. Applicants must be Chartered Librarians and have general knowledge of children's literature and in particular of books for the pre-school child. Responsibilities will include promoting the wider use of children's sections at branch libraries so as to encourage reading and the use of books by children. The Librarian will also develop a county programme of children's activities in branch libraries and the provision of children's books at all service points. Application forms obtainable from the Director of Administration, Shire Hall, Mold (Tel. Mold: 2121, Ext. 378), to be returned by 3rd February 1976.

GLWYD
County Council
M. H. PHILLIPS, Director of Administration

CLASSIFIED ADVERTISEMENTS



AYR Sub-Region

Post Ref. No. AY/EDU/14

LIBRARIAN

Ayr Technical College
(Re-advertisement)

Salary Scale: £2,922-£3,282. Grade: Librarian.

Qualifications include materials selection, readers advisory work and supervision of Library Assistant. Previous applicants will be considered along with those received in response to this advertisement. Applicants must be qualified and Chartered Librarians.

Full details and application forms may be obtained from the Assistant Director of Manpower Services, Regional Office, Ayr, KA7 1DR, to whom completed forms should be returned by 26th January, 1978.

RENFREW Sub-Region

RW/EDU/CL 15

CHARTERED LIBRARIAN

Campbell High School, Paisley

Salary Scale: £2,922-£3,282.

This is a fully comprehensive sixth form school with approximately 1,600 pupils. Applicants should be Chartered Librarians, but qualified librarians awaiting Charter will be considered. Consideration may also be given to Chartered Librarians wishing to work school term only.

Full details and application forms for the above post may be obtained from the Assistant Director of Manpower Services, Regional Office, Paisley, PA1 1JA, to whom completed forms should be returned 26th January, 1978.

R. M. O. McCulloch,
Director of Manpower Services.

Western Australia

Applications are invited for the post of
STATE LIBRARIAN

This is a statutory post and is the permanent head of the organisation controlled by the Library Board of Western Australia. The position has become vacant with the impending retirement of the State Librarian, Mr. F. A. Sharr.

SALARY: \$26,973 (Australian)

The principal responsibilities of the Board are:

- * The system of State aid to public libraries, which are maintained by local authorities. At present, 150 public libraries are involved.

- * The State Reference Library and Central Music Library.

- * The State Archives.

State aid to public libraries at present takes the form of the provision of books, and some other library materials, to all public libraries in the State, together with related professional services such as acquisition, cataloguing, inter-library loans, and information services. As a result of a current Australian Government Committee of Inquiry on public libraries, other forms of State aid may develop.

The State Librarian is required by the Act to be a qualified librarian, but his functions are principally administrative.

The closing date for applications in London is 16th February, 1978.

For further information, and to obtain application forms applicants should apply to:

The Migration Liaison Officer,
Western Australia House,
115 Strand, London, WC2R 0AJ.

GMC

Greater Manchester Council

Chief Executive's
Department

LIBRARIAN/INFORMATION OFFICER

£3,825/£4,545

A Librarian/Information Officer is required to run a members' and officers' library already established in County Hall, and to help develop an information service for members and officers based on the library. Persons with a library-based information service background in the public service (particularly local government) or industry are especially invited to apply. Chartered Librarianship is not essential.

Generous conditions of service include removal, legal, etc. expenses payable up to £500; longed allowance; flexible working hours.

For further information to request telephone (081) 247 5111 Ext. 200. Applications by letter giving full career and relevant personal details to the County Personnel Officer, County Hall, Pleasance Street, Manchester M2 5HP, by the 26th January.

FALKIRK
DISTRICT
COUNCIL

LIBRARIAN

Bibliographical Services

£3,096-£3,825

Applications are invited from Chartered Librarians for this challenging post with a progressive library authority. The successful candidate will form part of a team working under the control of the Head of Bibliographical Services. Responsibilities are wide-ranging and include work with stock acquisitions, reference and information services, cataloguing and classifications, requests and publications.

A 35 hour week is operated. The District is a growth area with a population of 143,000 and is the largest of the three districts comprising the Central Region. Its unique situation allows immediate access to the surrounding leisure and tourist areas and to both Edinburgh and Glasgow.

Consideration will be given to the provision of housing facilities and removal expenses. Application forms and further details are available from:

Mr. B. McCulloch,
Personnel Officer,
Falkirk District Council,
Municipal Buildings,
FALKIRK.

to whom application forms must be returned by 26th January, 1978.

OXFORDSHIRE COUNTY LIBRARIES

ASSISTANT
LIBRARIAN

Central Library, Westgate, Oxford

Librarian's Scale, £2,127-£3,282 per annum

An Assistant Librarian is required to join a team of seven professional librarians working in the General Collections in the Central Library. The General Collections combine a central lending library and a reference library, and the main duty of the person appointed will be to give assistance to readers at the bibliographical services desk, which is the focal point for all lending and reference enquiries.

The minimum salary for a Chartered Librarian will be £2,922 per annum, and for a person who has completed Part 2 of the Library Association Examinations or its equivalent £2,520 per annum.

Removal and resettlement allowances of up to £500 and separation allowances of 88 per week will be paid in appropriate cases.

A description of the post and an application form may be obtained from the County Librarian, Central Library, Westgate, Oxford, OX1 1DJ. Telephone: Oxford 816720 or 815509. Telex: 837439. Closing date: 2nd February.

Metropolitan Borough of North Tyneside

Libraries and Arts Department

LOCAL STUDIES LIBRARIAN

ATA/5 (£3,366-£4,095)

The successful candidate will be responsible for all local studies material (except archival documents) relating to North Tyneside and its surrounding area. The person appointed will be located in the same building as, and work in close contact with, an archivist on the staff of the County Architect of Tyne and Wear Metropolitan Council.

The Local Studies Service has been developed considerably during the last two years and this post offers a most challenging and rewarding opportunity to librarians interested in this specialism.

Applicants should be Chartered Librarians with experience in the field of local history.

Further information may be obtained from the Chief Librarian, Central Library, Northumberland Square, North Shields, Tyne and Wear (North Shields S21 1J).

Application forms available from:
Chief Personnel Officer,
7 Northumberland Square, North Shields, Tyne and Wear NE20 1QQ
and should be returned by 30th Jan, 1978.

HERTFORDSHIRE
COUNTY
COUNCILCOUNTY
LIBRARIAN

Applications are invited from CHARTERED LIBRARIANS for the above post which will fall vacant on 1 July 1978 on the retirement of Miss L. V. Paulin, O.B.E.

Applicants must have wide experience in public library administration, preferably in a large library system. The person appointed will be responsible for the administration and development of the library service and the County Council's functions in relation to museums and the arts.

The salary scale for the appointment is £8,928 x £294 (3)-£29,810 per annum plus London outer fringe area allowance (£120 p.a.).

Details of qualifications and previous and present appointments together with the names of two referees should be sent to the undersigned (from whom further particulars may be obtained—Ref: PP 27/5/142) by 13 February, 1978.

County Hall
HertfordPETER BOYCE
Chief Executive

Librarian

Housebound Readers Services

SALARY UP TO £3,543

AP1/3 (AP3 for Chartered Librarian)

This post is a suitable first appointment for librarians who have just passed the Final Examination of the Library Association: applicants must be interested in welfare librarianship.

The post is based at the Civic Centre Library (opened in November 1972) and the successful candidate will work under the direction of the Housebound Readers Librarian.

Car ownership would be an advantage.

Application form from Personnel Manager (quoting ref. TJS/E27.13)
London Borough of Harrow, P.O. Box
57, Civic Centre, Harrow, Middx.
HA1 2XF, returnable within 14 days.

Twenty-four hour answerphone service
01-863 8270.

SCOTTISH HEALTH SERVICE
COMMON SERVICES AGENCY

Scottish Health Service Centre

ASSISTANT LIBRARIAN

Salary Scale: £2,691 to £3,534

Applications are invited from suitably experienced candidates for the post of Assistant Librarian at the Scottish Health Service Centre, Crown Road, Edinburgh.

The Library provides an information service on health, planning and administration to all sectors of the National Health Service throughout Scotland.

This post calls for a person of initiative with the ability and experience to assist in the management of a comprehensive library service and in the development of libraries within the National Health Service. The successful candidate should preferably have had previous experience in the Service or a special library.

Superannuable post, Whitley Council conditions of service. Application forms and further particulars available from the Personnel Officer, Common Services Agency, 17 Rothery Terrace, Edinburgh, EH8 7BF, to whom completed application forms should be returned by 30th January 1978.

Barking and Havering Area Health Authority

LIBRARIAN

£3,003-£3,846 p.a. inclusive

We require a person with initiative and ability to supervise and coordinate the library service of our newly-formed Area School of Nursing. The Area Library comprises six small libraries, spread throughout the geographical area of the Barking and Havering Area Health Authority. The appointed person will have clerical and port. A.L.A. qualification an advantage. Car essential.

For further information, please contact: Mr. R. Gordon, Director of Nurse Education, telephone Hornchurch 5257.

Application forms are available from Mr. P. Rich, Barking and Havering Area Health Authority, 117 Suttons Lane, Hornchurch, Essex. Telephone: Hornchurch 5257.

Application forms to be returned by 30th January 1978.

Librarians

in Government Departments

There are vacancies in the following Government Departments for candidates with professional qualifications and some practical experience. Those wishing to obtain professional qualifications in the Winter 1975 examination will be considered.

Ministry of Agriculture Fisheries and Food
Main Library, Whitehall Place, London SW1.

Ministry of Defence
Army Library, Edinburgh.
Institute of Army Education, Wandsworth, London SW.

Department of Employment
Press Office, St. James's Square, London SW1.
Foreign and Commonwealth Office
Main Library, London SW1.

Health and Safety Executive
Headquarters Library, Central London (3 posts).
Library, Crickwood, London NW.

Home Office
Library, Central London.

Welsh Office
Health Services Library, Cardiff.

Further vacancies may arise in these and other departments.

SALARY: £2,305 to £3,760 (up to £410 higher in London). Starting salary may be above the minimum. Promotion prospects. Non-contributory pension scheme. For further details and an application form (to be received by 5 February, 1978) write to Civil Service Commission, Albany Lane, Basingstoke, Hants, RG21 1JB, or telephone Basingstoke (0256) 86551 (answering service operates outside office hours) or London 01-839 1992 (24 hour answering service). Please quote ref G(1)624.

Directorate of Community Services

Libraries

LIBRARIAN
IN CHARGEof Services to Hospital Patients
and Housebound

£3,747-£4,083

This post offers a high level of job satisfaction in return for enthusiasm and hard work.

The successful applicant must be a Chartered Librarian with appropriate experience and will head a team of four, responsible for library services to 300 housebound readers and 6 hospitals. He/She will also participate in the general work of the section.

Application forms from Management Services Department, Town Hall, Patric Square, London, E2 6LN or telephone 01-681 0017 anytime.

Closing date 2nd February, 1978. Please quote ref: 9/1.

London Borough of Tower Hamlets

UNIVERSITY OF WALES PRESS

Applications are invited for the following post in the University of Wales Press:

DIRECTOR

This is a post of considerable responsibility and applicants should possess high academic qualifications and preferably a knowledge of or experience in publishing. Fluency in English and Welsh is essential and interest in Celtic scholarship would be an advantage.

Commencing salary, according to qualifications and experience, within a scale £6,234 by various increments to £8,174.

Further details of this post may be obtained from The Registrar, University of Wales Registry, King Edward VII Avenue, Cardiff.

The closing date for applications will be 31st January 1978.

Applications should be sent to the Registrar, University of Wales Registry, King Edward VII Avenue, Cardiff, by 31st January 1978.

Monklands District
Council

Applications are invited from suitably qualified persons for the undermentioned post:

DEPARTMENT OF LIBRARY SERVICES.

Assistant
Librarian(Young People's Services)
A.P.111 £3,474-£3,825 (Ref. No. 03/301)

Candidates for this post must be Chartered Librarians.

For application form, please ring, call or write quoting post reference number: Mr. A. C. Kerr, Personnel Officer, Monklands District Council, 453 Main Street, Coatbridge (Telephone Coatbridge 21314). Completed forms should be returned by 23rd January, 1978.

J. S. NESS,
Chief Executive

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The British Council

Libraries Department, London Headquarters, has posts available for:

ASSISTANT LIBRARIANS

Responsibilities include bibliographical work and professional advisory services for libraries overseas. Candidates must be qualified and experienced, and should have a degree and experience in library work or administration.

Salary scale age pointed from £2,565 at age 21 to £2,965 at 25, rising to £4,080. Four weeks' annual leave. Non-contributory superannuation scheme with transfer arrangements.

Write quoting G/20/C/8 to Staff Recruitment Department, 65 Davies Street, London W1V 2AA, for further particulars and application form, to be submitted by 31st February, 1978.

LIBRARIANS

GUY'S HOSPITAL, LONDON, E.C.2, and CITY OF LONDON POLYTECHNIC, LONDON, E.C.2.

Applications are invited for a post of Librarian, Assistant Librarian, or Library Assistant, in the Guy's Hospital Library, which is a part of the Guy's Hospital, and has been established since 1964. The post will involve general library work, including the acquisition, cataloguing, and maintenance of the library collection.

Further details may be obtained from the Librarian, Guy's Hospital, 10th Floor, Guy's Hospital, London, E.C.2, or from the City of London Polytechnic, 100 Finsbury Square, London, E.C.2.

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CHURCH CROSS
HOSPITAL MEDICAL
SCHOOL

UNIVERSITY OF LONDON

Applications are invited for the post of Librarian, Assistant Librarian, or Library Assistant, in the Church Cross Hospital Medical School Library, which is a part of the Church Cross Hospital, and has been established since 1964. The post will involve general library work, including the acquisition, cataloguing, and maintenance of the library collection.

Further details may be obtained from the Librarian, Church Cross Hospital, 10th Floor, Church Cross Hospital, London, E.C.2, or from the University of London, 100 Finsbury Square, London, E.C.2.

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